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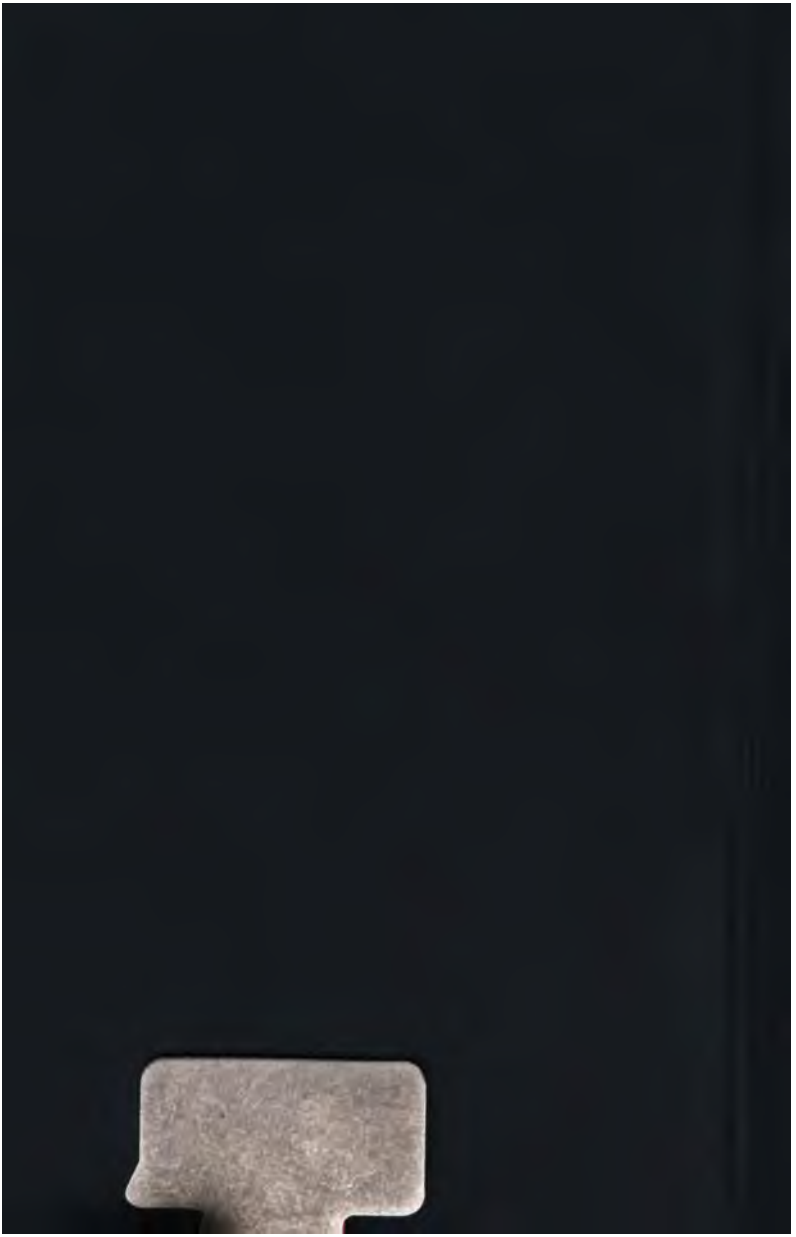
Mistaken Views

ON THE

Education of Girls

JOHANNE LOHSE



1920 Printed in New Zealand.

BMC has original second edition of 1925

Acacia

MISTAKEN VIEWS

ON THE

EDUCATION OF GIRLS.

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ON THE

Education of Girls

BY

JOHANNE LOHSE,

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"Go, soul, the body's guest,
Upon a thankless errand!
Fear not to touch the best;
The truth shall be thy warrant.
Go, since I needs must die,
And give the world the lie.

. . . . . .

"Tell Arts—they have no soundness,
But vary by esteeming;
Tell Schools— they want profoundness
And stand too much on seeming.
If Arts and Schools reply,
Give Arts and Schools the lie."

Sir Walter Raleigh.

CHRISTCHURCH, N.Z.:
WHITCOMBE & TOMBS (LIMITED).
1884

PREFACE.

AFTER more than twenty years' experience in teaching gained on the Continent, in England, and in the Colonies, and after constant study of the art to which I have devoted my life, I venture to offer this little work to the public. It has been written in the hope that some good may be done by pointing out to parents the grave mistakes they often make unconsciously in the education of their daughters.

The life of many a nice girl belonging to the middle and upper classes of society, is marred by the sad consequences of mistakes made in home training, in the choice of a governess or a school, and in the pursuit of studies injudiciously undertaken in the belief that by gaining distinction at examinations, they also gain true culture. Those who study under this illusion, call to one's mind the old, old saying in the Talmud "They dived into an ocean and brought up a potsherd." The elaborate educational systems of modern times are often inadequate to the task of developing aright all the powers of the young, and many a certificate and diploma covers a world of ignorance.

In writing these pages it has been my aim to show what hinders and what promotes harmonious culture.

JOHANNE LOHSE.

Oldenburg House,
Armagh Street West,
Christchurch, New Zealand.
November 27, 1884.

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MISTAKEN VIEWS

ON THE

EDUCATION OF GIRLS.

I.

"Education consists in teaching people to bear responsibilities, and laying the responsibilities on them as they are able to bear them."—*Bishop Patteson.*

If a census taken in Great Britain and her Colonies could show us how many of the daughters of the middle and higher classes receive from their childhood a liberal education, and if we could compare the statistics thus gained with those referring to the education of boys, we should be startled by the disproportion and by the evident wrong done to girls.

Perhaps I am underrating this disproportion by saying that most likely we should find it to be as three to ten or thirty to a hundred,—yes, amongst ten children belonging to the wealthier classes who receive a good education, there would perhaps be seven boys and three girls,—amongst one hundred there would be seventy boys and thirty girls. Careful observation,

an accurate insight into the school and home-training of the young, gained during many years of active work, and a perusal of educational books and papers of unquestionable value, force this appalling reflection upon me. How is this disproportion to be accounted for? The boys are looked upon as the future bread-winners, and consequently every effort is made to fit them for an honourable career in life. They are destined for work anyhow, and if they have not to earn their bread, they are at least expected to gain distinction in some good and useful career, to acquire the skill of managing property, and of taking an interest in public affairs, of qualifying themselves for a profession or of forming refined artistic and literary tastes which may sooner or later ennoble and gladden their lives. For them the blessing of work is clearly recognised, and boys and young men who, in this nineteenth century, do not attain some proficiency enabling them to earn a secure living, have in most cases to blame themselves. They reap what they have sown by idleness and neglect, by want of energy and disregard of the opportunities offered to them.

How many a father bending over the cradle in which his infant boy is sleeping, indulges in day-dreams of what his boy is going to be and to do. He is building proud castles in the air and tacitly promises that his boy shall have greater advantages than he enjoyed perhaps himself, and that he will strain every nerve to give him a good education. His castle in the air may crumble into ruins, it may be his own fault that it

does so, he may place his boy under the best masters, but spoil his career by unwise home-training and too much indulgence; nevertheless that boy, if he be not utterly depraved, will always have to thank his father for his good intentions, though he may blame him for having spared the rod.

And what happens when a little girl is laid in her cradle? If she be the first or second or third girl in a family, she may be looked upon with tender love. The cruel word "only a girl" may not be uttered when the news that a child has been born into the world is announced to friends and relations; her parents need not belong to those who, instead of thanking God for the gift of a healthy child, grumble because they have not exactly got what they wanted, either a boy or a girl. But are there many parents who, watching the helpless life of the infant entrusted to their care, indulge in such day-dreams over the cradle of their daughter as they do over that of their son? I do not believe it. The thought that the gift of a little girl implies just as heavy a responsibility as that of a boy does not seem to lie on the surface, our educational records prove that it does not, what we hear, and read, and see of the "girl of the period" proves that it does not, the misery of helpless uneducated women which we encounter at every step, cries aloud that it does not. No, no; the blessing of work for this life and for the life to come is not clearly and sufficiently recognised with respect to our girls. Our much vaunted systems of education do not provide

for their training as they ought to do. All that glitters is not gold! Much rhetoric and much nonsense has been talked and written about the education of girls, and I am not sure that in our days we are not drifting away further and further from the road of true progress.

The first and gravest mistake made in the education of girls is, even if it be not uttered, the undercurrent of the thought "only a girl." In our middle and upper classes a little girl is too often looked upon as a pretty plaything destined for nothing but to adorn the home of her parents, and at some future time perhaps that of her husband. The thought that the vicissitudes of this life may at any time make inroads even in homes where comfort and plenty used to reign, that women brought up in the lap of luxury and in comparative ignorance may suddenly be called upon to earn a living does not seem to trouble parents sufficiently to cause them to adopt a wiser course of action as regards the education of their girls than the greater majority are doing in our times. This thought is discarded as too disagreeable to be dwelt upon, and not till it is too late do people acknowledge the mistake they made in withholding a sacred right from their girls.

In the following pages I am not going to speak of "women's rights." I believe in women's duties. Those who in our time clamour loudly for their "rights," do the cause of true womanhood more harm than good. I shall be sorry, if the day ever come when women will have a vote for general elections or

contest public positions which belong essentially to men; but at the same time I cannot shut my eyes to the fact that the sphere of employment for women ought to be widened, and that this can only be done when the majority of girls receive a liberal education.

The Compulsory Education Act, limited as it is in Great Britain and her Colonies, only provides to a certain degree for the children of the working classes, for the children of the poor, for the waifs and strays who are brought up in Orphanages, in Industrial Schools, and in homes where children are boarded at the expense of the State, and under a well-organised supervision provided by the latter.* The Act enjoins that children should be sent to school at the age of five, or that, in default of this, efficient instruction should be provided for them at home. In many respects the Compulsory Education Act is however a mere farce. It exists, but is not enforced, and at all events it does not extend to the children of the rich, and of the so-called "better classes."

The boys who are looked upon as the future bread-winners, have the advantage of being sent to public schools where trained teachers only are employed. But what becomes of the girls? Their early training is often totally neglected. A few have the privilege of growing up under the watchful loving care of good

* Perhaps some into whose hands this little work may fall, are not aware that in many districts, abandoned and neglected children are brought up in small country homes by foster-parents paid by the Government. District-visitors superintend the children from time to time, and report upon their being properly fed, and clothed, and sent to school.

intelligent mothers, whilst many, nay, most receive no education at all or are left to the mercy of ignorant governesses. I do not exaggerate in making this statement. Girls are sometimes sent to school or placed under efficient private teaching, when one may say in all truthfulness that they have already lost five, six or seven years of their lives, and when it is too late to make up for misspent time. Hence the superficial knowledge, the untrained character, the lack of energy and decision, the want of the power of endurance, and of practical wisdom which so often mar a woman's life. Ruskin says in his admirable little work "Sesame and Lilies": "Give girls the same advantages that you give their brothers—appeal to the same grand instincts of virtue in them; teach *them* also that courage and truth are the pillars of their being: do you think that they would not answer that appeal, brave and true as they are even now, when you know that there is hardly a girls' school in this Christian kingdom where the children's courage or sincerity could be thought of half so much importance as their way of coming in at a door; and when the whole system of society, as respects the mode of establishing them in life, is one rotten plague of cowardice in not daring to let them live or love, except as their neighbours choose; and imposture in bringing, for the purposes of our pride, the full glow of the world's worst vanity upon a girl's eyes at the very period when the whole happiness of her future existence depends upon her remaining undazzled."

II.

"Society, speaking generally, is not only ignorant as respects education of the judgment, but is also ignorant of its ignorance."—*Professor Faraday.*

EVERY good conscientious teacher who has gained experience either in private teaching or in Girls' Schools for the Upper and Middle Classes, must acknowledge the sad truth of my statement that too often when girls are placed under efficient teaching, they have already lost five, six, or seven years of their lives. How often do we not see girls of ten, eleven, nay, twelve years of age who can scarcely read or write fluently, who have not yet mastered the simplest multiplication-table, to whom History is quite an untrodden field, whose knowledge of Geography is strictly limited to their favourite haunts near their own home, and to whom even Holy Scripture is, as it were, a closed book. I have known daughters of wealthy and well-informed parents who, at the age of ten or twelve, did not know how many days there are in a year, nor the names of the months in their due order, nor the date of the current year,—they knew their letters, but could not read,—all their Arithmetic consisted, if I may say so, of "five-finger exercises;" they did it mechanically and without thinking,—they had never been taught History or Geography, and, though they had perhaps been taken to church as regularly as

possible for several years, and been accustomed to behave properly there, they knew next to nothing about Holy Scripture. I have come across older girls who got confused with respect to the genealogy of Abraham, Isaac and Jacob, who did not know why we celebrate Christmas, Easter, Good Friday, and Whitsunday, who, when asked: "Are Jews Christians?" would answer: "Yes!"—and "Are Roman Catholics Christians?" would answer: "No!"—and who did not answer at all, when they were asked what "Amen" and similar words meant.—I remember one occasion on which I was unavoidably called out of my schoolroom for a few minutes, whilst I was giving a Bible class. We were reading a chapter out of the New Testament in which many geographical names were mentioned. On leaving the room, I asked my pupils to find all these places on the map of the Holy Land. When I came back, I saw a girl sixteen years old eagerly bending over a map. She informed me there were two places she could not find, though she had "tried very hard." I asked which they were, and received the answer: "The Pharisees and the Sadducees."

Another time we were reading the first Psalm in which the ungodly are said to be "like the chaff, which the wind scattereth away from the face of the earth." I asked a girl for the meaning of the word "chaff;" she hesitated, and then replied: "Oh, you know, it means teasing people."

This ignorance about the true meaning of words

which children display who have either been neglected or who have toiled under bad and indifferent teaching, is, as a rule, far greater than any one would imagine who has not come into close contact with them. Just fancy a girl of thirteen writing in an easy exercise in a dictation-class "he pressed his suit," and then, quite regardless of the context, asking her teacher: "What does that mean? Does it mean: *He ironed his clothes?*" —Think of one who read in a book on History about an Assembly of Scotch divines, and who answered a question relative to the word *assembly* by the remark that "an assembly" was a place where people danced. She had no doubt heard of an assembly-ball. Think of another who, at the age of seventeen, had never heard of Sir Isaac Newton, and of his law of gravitation, and who, after having had this explained to her in as comprehensible a manner as possible, answered when a few days had elapsed, and she was again asked what great natural law Sir Isaac Newton discovered: "The law of universal *aggravation.*"

How much do girls who, on the verge of womanhood, ignore their mother-tongue to such a degree, understand of any ordinary conversation between educated people, of any book they may read for amusement or instruction, of the prayers and the sermon to which they appear to listen in Church, and of God's Word which ought to be a lamp unto their feet and a light unto their path.

We are told that Max Müller estimates the total number of English words at 50,000; he points out

that the speaking vocabulary of an ordinary English citizen, who reads his newspaper and books from Mudie's, does not extend beyond 3,000 or 4,000 words; that accurate thinkers and persons of wide knowledge probably use twice as many; that the Old Testament contains 5,642 different words; that in all Milton's works we find only about 8,000; and that Shakespear who displayed a greater variety of expression than probably any writer in any language, produced all his plays with 15,000 words. And at the same time he tells us that an uneducated English peasant lives and dies with a vocabulary which scarcely extends beyond 300 words. This last statement sounds very extraordinary. We could hardly credit it, if it did not come from a master whom we know to be accurate. I fully believe it, when I think of the narrow range of words by which, even pupils belonging to the so-called "better classes," are fettered in their school-work.

Mr. Fitch from whose admirable work "Lectures on Teaching" I have taken the above-mentioned estimate of the knowledge of words by Max Müller, remarks on it: "You cannot reflect on a statement like this, and on all that it implies, without feeling convinced that all investigations into the growth of language, its structure, its history, and the philosophy and reason of its grammatical rules, must have an important bearing on the culture of the understanding, and be very fruitful both of useful knowledge, and of mental exercise. It is a shallow thing to say that what the human being wants is a knowledge of things, and

not words. Words *are* things ; they embody facts. He who studies them is studying much more than sounds and letters."

With the want of knowledge regarding words, so keenly felt by teachers who are aware that in their classes there are amongst more advanced pupils some, to whose level of understanding it is most difficult to reduce the language in which they would like to express themselves, is almost invariably coupled the greatest ignorance of grammar. As regards this subject, boys who go through a systematic school-course, and who study Grammar not as a dry set of rules learned by heart without perhaps being understood, but grammar as the logic of language in so far as it finds its expression in the inflections and forms of words, have again an immense advantage over girls who, under the inefficient teaching they generally receive during their childhood, rarely get a true insight into English grammar, and more rarely still into the fulness and accuracy of Latin grammar. The value of an intelligent study of Grammar in its elementary as well as in its higher branches, and especially in its bearing on the culture of the understanding, cannot be over-rated. Macaulay wrote to one of his nephews: "If you mind your syntax, you may eventually hope to reach a position which will give you three hundred pounds a year, a stable for your horse, six dozen of audit ale every Christmas, a loaf and two pats of butter every morning, and a good dinner for nothing, with as many almonds and raisins as you can eat at dessert."

And who can count all the good things girls might gain, if they too were taught "to mind their syntax." How many of them may not miss in after-life some sphere of work by making a written application which betrays their want of knowledge, and upon how many a fine lady does not Mrs. Grundy frown behind her back, about how many a one does she not give way to undue mirth, because she cannot spell, nor write "a nice, lady-like note."—Grammar alone, it is true, merely taught as a set of rules, will not enable any one to speak or write correctly. A French author says: "On n'apprend pas plus à parler et à écrire avec les règles de la grammaire, qu 'on n'apprend à marcher par les lois de l' équilibre." Our greatest orators, our noblest and purest writers of the language owe their power to very different sources, and are not consciously guided by their knowledge of grammatical rules, any more than the true poet is consciously guided by his knowledge of the laws of versification. Plato used to say that Thought and Speech are the same: only that thought is the mind's silent dialogue with itself. And a modern writer says very forcibly: "If the polish of education, of good society, of custom has improved an individual ever so much, no one, when the call of truth: 'Adam, where art thou?' is sounded, can hide himself under the cloak of his speech. The Adam of each comes out in his language, and if many a one knew, how he betrays his pride, his innermost waverings, his weakness, his intolerance when he speaks, he would shrink into deep silence . . . .

One of the most beautiful tasks of the actor, of the reader of dramas, is to draw this Adam from his lurking-place, to seek the individual under the polish, to show him how the key-note of his being reflects him like a mirror: 'Behold, thus thou art, for thus thou speakest.'" *

Another branch of learning which, besides Grammar and other necessary subjects, is too often totally neglected in home-training as well as in inferior schools for girls, is Arithmetic, although it be universally known that it is by Arithmetic more than by any other branch of studies in a school course, that the art of thinking can be taught,—the art of thinking accurately, closely, and logically. Many a woman of humble rank has perhaps saved her family from utter ruin by a practical knowledge of arithmetic which she turned to good account in ordinary business-life. Why is this fact so often overlooked by the higher classes? Why do these deprive their girls so often of this all-important study? Are they more exempt from suffering than the poor? Are there not in the higher walks of life care-encumbered women who would fain take any burden, any responsibility upon themselves; but must renounce doing so from sheer incapacity? They never acquired the habit of close and accurate thinking which is indispensable to the fulfilment of every great task in life. Their childhood was encircled by happy dreams, their parents never thought of the possibility that the daughters who were the joy and pride of their

* Emil Palleske: Die Kunst des Vortrags.

home, might sooner or later be obliged to knock at the door of strangers or—(a fate perhaps more bitter still), at the door of old friends, and beg for work,—for work in which they are not skilled, which they therefore cannot but dislike, which is perhaps given to them for pity's sake as a kind of alms, for work which they ought not to seek, if they clung to a high standard of duty, and by the doing of which they may burden their conscience with a grievous sin.

Such thoughts never seem to trouble parents who do not like to look into the future, who consider it perhaps a cardinal sin "to take care of the morrow," who seem to be blind as regards the vicissitudes of life, the heartrending miseries which so often fall to the share of women belonging to the higher classes of society. Why should not their darlings be allowed "to run wild" in some pretty country place, on the hill-side, in the forest or near the sea? Why should they not freely indulge in these pleasant rambles, in walking, riding, boating, in lawn-tennis and other games? Why should they at an early age be troubled with "dry studies?" Why should they not grow up under their mother's eyes and learn first of all womanly accomplishments such as fancy-work, and a little music, and perhaps acquire some skill in cooking and other domestic work? There are most likely plenty of books at home, and out of these they may gather an amount of "general information." Why should they not be freely indulged in reading nice story-books at their own discretion? Do not many girls brought up

in this pleasant manner behave perfectly in a drawing-room, and chatter fluently about ordinary topics of that society described by Max Müller as reading the newspapers and books from Mudie's, and knowing perhaps from 3,000 to 4,000 words? Thousands do; but of these thousands Carlyle said that they "have to be delivered from the bondage of frivolity, dollhood, and imbecility into the freedom of valour and womanhood." And he is not quite wrong, although his dictum may sound severe. Very few amongst the thousands who are thus brought up, will ever belong to the toilers of the earth, will ever have high aims and aspirations, and work or suffer nobly.

The seasons of life are like the seasons of the year. The husbandman who neglects the seed-time, cannot expect to reap when the harvest draws nigh. No more can children grow up and fulfil the duties of life as it behoves men and women, if they be indiscriminately permitted "to run wild" or to vegetate in their homes. Children who, at the age of ten or eleven years, are learning what they ought to have learned at the age of six or seven, or who at the age of fourteen or fifteen begin to learn what they ought to have mastered, when they were ten or eleven years old, are studying under serious disadvantages, one of which consists in over-work, which it is most difficult to avoid in the case of learners whose early childhood has been misspent or lost, and who, at the same time, are ultimately placed at school with a view to their gaining sound and varied knowledge. How are teachers to act in such

cases which offer only a choice of evils? Are they supposed to be endowed with the magic power claimed by the wizard who puts a seed into the earth and causes a healthy plant with lovely flowers to spring up from it within a few minutes' time? Are they to decline taking upon themselves the grave responsibility of imparting sound knowledge to pupils whose childhood has been virtually lost, to decline instructing them at the risk of perhaps depriving them of the last opportunity of enriching their minds? It seems hard, and in a private school for girls it would be next to impossible to take such a step, because in our days competition is very keen and unscrupulous. Even in towns with a world-wide fame for educational advantages a conscientious teacher who refused pupils of this description, would have the mortification of seeing that they were received with open arms by a next-door neighbour keeping "a select school," and basing her professional skill chiefly upon the fact that once upon a time she was governess in some nobleman's family. This holds true in the fashionable suburbs of London, and Paris, and Geneva, and Brussels, and Dresden, and other English and foreign cities, and this, alas, is already beginning to be true in our remote Colonies.

Boys who have lost some years of their childhood, may in various ways retrieve the mistake made by their parents, for many of them have a University career before them, and may devote themselves to their studies up to the age of twenty-three or twenty-four. But oh,

for the poor girls, who, as a rule, are not only sent to school too late, but removed at the early age of sixteen, seventeen or eighteen, some to enter upon scenes of frivolity and worldliness, some to dwell for a little while under their parents' roof, and then to contract an early marriage; others to take upon themselves household cares and troubles amongst which many a Martha nature is being developed at the cost of "the one thing that is needful;" others, however ill-prepared they may be, to earn their bread as governesses or in some other capacity; a few to enter happy homes where they may continue to enrich their minds by good reading and other elevating pursuits, and also spread happiness around them by taking an active share in life's duties.

When I look at a class of girls amongst whom there are some whose early training has been neglected, and of whom I know that they will only be at school for a year or two, an unspeakable sadness comes over me at the thought that, before ten years are gone by, some of these girls may have to bear heavy burdens of care and responsibility for which, humanly speaking, they seem so little fitted. How are they to bear these burdens? Perhaps they may learn much in the stern school of life, in the school of suffering, yea, of unnecessary suffering. Their lives may have been marred; but

"God writes straight on crooked lines."*

* Spanish Proverb.

III.

For the structure that we raise,
  Time is with material filled ;
Our to-days and yesterdays
  Are the blocks with which we build.

Truly shape and fashion these ;
  Leave no yawning gaps between ;
Think not, because no man sees,
  Such things will remain unseen.

Else our lives are incomplete,
  Standing in these walls of Time,
Broken stairways, where the feet
  Stumble as they seek to climb.—*Longfellow.*

GIRLS are not only sent to school too late and called away from it too soon ; they also lose much valuable time by irregular attendance and desultory work. Day-pupils are apt to be kept at home for an afternoon or a day far too frequently, and the most trivial reasons are sometimes given for their absence. If a teacher feels disheartened about this, and ventures to complain, all explanations about missing lessons generally merge into one stereotype phrase : " Mother wanted me at home." Of course, no teacher can gainsay that ! Parental authority must be upheld at school, however little the teacher's authority may sometimes be upheld at home. When the excuse " Mother wanted me at home " is brought, the teacher

must shrink into silence and cannot upbraid the child. Parents may ultimately be told how much the latter loses by non-attendance at lessons; but in many cases the kindest entreaties are considered as an interference, and zealous remonstrances on the part of enthusiastic teachers as unwelcome truths. Very few parents seem to understand how all-important it is to both teacher and pupils that there should be punctuality and regular attendance at school. In spite of the somewhat forbidding phrase "Mother wanted me at home," it sometimes oozes out through a schoolfellow or through an unguarded word, why a girl was so much wanted, that she must needs miss her lessons. In the case of little girls it may only be a passing whim which prompts them now and then to idle away some hours, and beg papa and mamma for an extra holiday, and who does not know that, with respect to their daughters, fathers are often much more indulgent than mothers?

Older girls are however kept at home for reasons most galling to teachers who have the higher welfare of their pupils at heart. A girl is not unfrequently kept at home, because she must try on a new dress,—because there will be a party at home, and she must help mamma in all sorts of preparations or because there was a party last night, and she did not go to bed before midnight. A picnic has been planned, and school must be missed. There is a garden-party, and the darling child does so enjoy lawn-tennis, that a mother has not the courage to deprive her of that for

the sake of "dry studies,"—(by the by, she plays lawn-tennis at home nearly every day with papa and her brothers; these are busy at their desks in the office and at school whilst the party takes place, but nevertheless the dear girl must go.) "Besides that, the doctor says there is nothing more healthy than lawn-tennis! Oh yes, let her go!"—A bazaar is being held with a view to paying off a debt or part of a debt on a church or chapel or to helping some charitable institution. Surely, a daughter of influential parents ought to have a stall there! She has taken such an interest in working for it! She has embroidered sunflowers, and pansies, and fuchsias, and single dahlias on antimacassars and aprons, on mantle-piece borders and borders for "five o'clock tea-tables." She has devoted so many hours to this work,—(yea, and that at the cost of much precious time which ought to have been given to preparation for lessons)—that it would be cruel to deprive her of the pleasure of keeping a stall! What does it signify that she misses a few days' lesssons!

A large house in a fashionable square is brilliantly illuminated. It is past seven o'clock in the evening. Carriages are rolling to and fro. Little men and women are stepping out of them, dressed in elegant costumes! Mrs. Merryman is giving a fancy-dress ball. It is her eldest daughter's birthday, and though the latter be not yet in her teens, every amusement but this seemed too tame to her for a birthday entertainment. What would the great-grandfathers and

grandmothers of these little ones say, if they could watch them! Perhaps they would gauge the miseries of the present generation by its pleasures!—The next day many aching heads are resting on their pillows,—the boys, the future breadwinners, are urged to make an effort and go to school,—the girls are indulged, and many amongst them are perhaps too frail to work like their brothers,—both, boys and girls, have been unsettled in their school-work, they yawn during their lessons, they are indolent and inattentive, they are still dreaming of the "grand fun" they had last night; but work seems very distasteful.

In a pleasant country-house close to a town a little girl is lying sick on a couch. "I wish you would try and get up" says an elder sister who is fond of school and anxious to make progress in her lessons, "I heard mamma say just now that she did not think it worth while to order the carriage out for me alone." The little girl is however too ill to get up. The elder sister begins to cry. What a compliment she pays her teachers! Would there were more pupils like her!—Mamma is however inexorable. "It is not worth while to order the carriage out for you alone," she says, "amuse yourself with a nice book." The daughter obeys and reads novels during the three or four days her sister is obliged to remain at home. The teacher who has for a considerable time watched her work with growing interest, sadly misses her from amongst her pupils, and wonders at her absence. Those few days' absence may make a great difference at the next examin-

ations, they must make a great difference in the girl's actual progress. When the two sisters at last reappear, the elder hands a note to the teacher. An expression of pain passes over her face as she reads it. Oh! how those words "I did not think it worth while to order the carriage out for B. alone" jar on her feelings the whole morning. She always thought it worth *her* while to bestow the greatest care on her; even out of lessons did she often devote some of her leisure time to her! How can a mother write such a note?

Whilst day-pupils are apt to be kept at home for a few days only, girls who are at a boarding-school, sometimes miss weeks or the greater part of a school term. Some parents do not even scruple to let them miss a whole term's lessons. Any family event, be it sad, be it glad, is liable to cause serious interruptions in a girl's studies, without there being the least necessity for it. It is a most desirable thing in human life that the members of a family should not be scattered when such events take place. Do not let us sacrifice our feelings for the sake of intellectual gain! It is of vital importance that every influence which tends to strengthen family ties, should be brought to bear upon the young. No event in the home circle ought to be looked upon with indifference and coldness! We are living in times when an incomprehensible tendency to make light of sorrow is growing strong amongst us, and it is one of the tasks of education to counterbalance this. Fathers and mothers close their eyes in death, and, before a year has elapsed, their

children are seen at gay parties, in the theatre, at balls. Older members of families who have perhaps been for years the benefactors of the younger generation, and universally respected for their goodness, go unmourned to the grave. Brother or sister, schoolfellow or playmate, the own familiar friend with whom young people grew up, is suddenly taken away, a few tears are shed;

* "But each day brings us petty dust
Our soon choked souls to fill,
And we forget because we must,
And not because we will."

A master-mind amongst poets laments that to him one of the saddest features in the human character, a feature "which often made him despair" is the fact that men can forget sorrow and joy alike in a few brief days. Even Cicero maintains that "nothing dries more quickly than a tear;" but I doubt if either Cicero or Geibel,† whose little poem was written nearly half a century ago, had ever witnessed such a disregard of the solemn lessons of death as we do in our day, such ingratitude, such irreverence, such indifference. Wild grief and morbid melancholy do by

* Matthew Arnold.

† Das ist's, was an der Menschenbrust
Mich oftmals lässt verzagen,
Dass sie den Kummer wie die Lust
Vergisst in wenig Tagen.

Und ist der Schmerz, um den es weint,
Dem Herzen noch so heilig—
Der Vogel singt, die Sonne scheint,
Vergessen ist er eilig.—*Geibel.*

no means indicate depth of feeling; but true sorrow ought to shun worldly pleasures. "Affliction is intended to carry religion from the exterior into the depths and inmost recesses of the heart, to convert belief into a spiritual communion, to change the invisible world from a dim shadow into a substantial and glorious reality."*

The young must be at their post of duty when sorrow invades their homes, and in such days the claims of school-life and intellectual pursuits must remain a secondary consideration; but on the other hand it is wrong to keep them away from their work for any length of time when they have lost a relation, unless a great call of duty makes it necessary for them to be at home. Earnest work with all its ennobling influences is a mighty comforter, and why should girls be debarred from it any more than their brothers? Why are they not sent back to their lessons as well as the latter? Does the fact that girls are so often kept idle at home when sadness and sorrow reign there, already foreshadow what is frequently their sad fate in life,—the fate that

"Men must *work*, and women must *weep*?"

Those who like myself have for many years worked in girls' schools, and got an insight into everything connected with a girl's education, must know the anxiety with which one looks forward to communications from parents of pupils when a new school term is about to begin. This anxiety is not so much

* Channing.

based upon any pecuniary loss that may possibly befall one, as upon the thought how much one's pupils will lose, if in consequence of any unforeseen event, of any sudden caprice, their school-work be interrupted for a considerable time. A note may come from a mother in which she says: "My eldest daughter (or "son, my youngest sister or cousin or niece) is going "to be married before the next school term will come "to an end. M. is to be one of the bridesmaids, and "as we shall be very busy as regards preparations for "the wedding, we have decided to let her remain at "home for this term. I trust she will not miss very "much by doing so. It would be a great disappoint- "ment to the poor child not to be at the wedding, and "perhaps it will do her good to have a long holiday."— The head-mistress of a fashionable boarding-school where accomplishments are infinitely more cared for than sound learning, writes a gushing answer, and agrees with the "very natural thing that dear M. should remain at home for a term."—What difference does it make to her whether she comes or not? M.'s parents owe her a term's notice or payment of the school-fees. In fashionable schools frequented by the daughters of the rich, such claims are generally considered debts of honour.

But what does the hard-working professional teacher who is anxious about her pupils' progress, feel on such occasions? She alone realises perhaps what the latter will lose by this absence, how she will get behind her school-fellows, how difficult it will be to

place her again in the class she left, how ill she can afford to be without regular systematic instruction for so many months, how sadly the gaieties at home, the temptation to idle away much precious time, to drink too freely and too soon of the cup of pleasure such as it is in modern society, may influence her character. The good teacher cannot help taking such occurrences to heart; but alas, remonstrances are in vain. She would gladly have spared her pupil for a week, yea, for a fortnight to go to a wedding or any other family rejoicing. She would have tried to give her some instruction out of school-hours after her return, so that her pupil *might* in some measure have retrieved the loss of time! But no, her suggestions are not received in a friendly spirit, her wishes are not granted, —if they be, it is an exception, but not a rule. The hard working teacher may even expect to lose her school-fees for a whole term. Where there are great rejoicings, great and showy festivals, there may also have to be retrenchments, and retrenchments as regards school-fees are not very tangible to the outer world. Mrs Grundy knows nothing about such matters, and consequently she will not tell anybody about them.

Not only do such events as weddings and family-gatherings interrupt a girl's studies; no, it would be impossible to enumerate all the litttle things which prove to be great hindrances in a girl's school-life,— the excursions to the sea-side, into the mountains, to a neighbouring town, to friends in the country,

pleasant as they may be, should be reserved for holiday enjoyments, and plenty of holidays are given in our time. We cannot expect girls to value the instruction and training they receive at school, if their time be trifled with, and if the knowledge and moral advantages they derive from the regular discipline of school-life, be thus tacitly underrated by their parents and guardians.

The times when a teacher sat enthroned in her schoolroom with a number of girls before her, bending over Mangnall's Questions or Pinnock's Catechisms to step forth one by one "to say a lesson" are fast passing away. Only in a few isolated cases do we still hear of ignorant school-mistresses and incompetent governesses who teach according to these mind-killing systems, and whose chief work consists in saying: "Go and learn your lessons!" "Attend to your books, my dears!" and, shame be upon them in this nineteenth century, "Do not ask questions, learn what is in your books!" —Poor things! Mr. Fitch points out as a specimen of the incomplete and incoherent statements of the historical compendium of Mangnall, the following questions and answers :—

What became of the Druids? They were almost entirely extirpated when the Roman General Suetonius Paulinus took the island, or Anglesea in the year 61, and Agricola a second time in 78.

How were the public events transmitted to posterity when the Britons were ignorant of printing and writing? By their bards or poets, who were the only depositaries of national events.

What Roman Emperor projected an invasion, gathered only

shells upon the coast, and then returned to Rome in triumph? Caligula, in the year 40.

What British Generals distinguished themselves before the Saxon heptarchy was formed? Cassivelanus defeated by Julius Cæsar in 54 B.C. and Caractacus defeated and taken by Ostorius in 51 A.D., and sent a prisoner to Rome in the following year.

What was the exclamation of Caractacus when led in triumph through Rome? How is it possible that a people possessed of such magnificence should envy me a humble cottage in Britain!

"These questions," Mr. Fitch adds, "are not learnt by heart. So the fragment actually committed to memory is incomplete and means nothing. Even if the questions were remembered, the separate facts thus learned are incoherent, and unrelated, and so, though concerned with one of the most interesting of all subjects, are made profoundly uninteresting. To print a book of questions and answers is to assume that there is no real contact of thought between scholar and master, that all the questions which are to be asked are to take one particular form, and that they all admit of but one answer. There is no room for inquisitiveness on the part of the learner, nor for digression on the part of the teacher, no room for the play of the intelligence of either around the subject in hand; the whole exercise has been devised to convert a study which ought to awaken intelligence, into a miserable mechanical performance; and two people who ought to be in intimate intellectual relations with each other, into a brace of imposters—the one teaching nothing, the other learning nothing; but both acting a part and reciting somebody else's

words out of a book. It is said there are schools in existence in which Mangnall's Questions is actually still in use as a task-book to be learned by heart, and that new editions of it are in constant demand. It is appalling to think of the way in which whole generations of English girls and boys have been stupefied by this book and by others like it."

If girls be sent to schools in which inferior teaching like that described above is given, parents may well say when they keep their daughters at home for a few weeks or a term "We trust they will not miss very much."—No, be reassured, they will not; but why do you not make a more judicious choice in the school you send them to?

If, on the contrary, girls be sent to a school where a high intellectual and moral standard is upheld, where the school-course contains all the subjects in which English gentlewomen ought to be well versed, where order and discipline prevail, where competent teachers impart instruction, then the loss of a few weeks', nay, of one day's work may prove to be a most serious disadvantage to the pupil, a disadvantage similar to the loss of the smallest particle out of a watch in which wheels work within wheels, and of which nothing can be lost without materially affecting the whole mechanism.

Coleridge once had an argument with Thelwall who thought it very unfair to influence a child's mind by early, systematic training, and by inculcating any opinions before it had come to years of discretion to

choose for itself. Coleridge showed him his garden, and told him it was his botanical garden. "How so?" said his friend; "it is covered with weeds."—"O," replied Coleridge "*that* is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries."

IV.

"If mankind in the present day were strictly to adhere to those practices which promote the health and well-being of their minds and bodies, and as strictly to abstain from those which tend to injure them, there would be little or no cause to complain that our race is degenerating, and that the men of modern days scarcely possess the sixth part of the strength of their forefathers."—*Hodgkin.*

Ill health or delicate health is one of the excuses often given by parents for letting their daughters grow up without any systematic training and instruction. Many delicate girls belonging to the better classes lead a languid life at home, and seem to be unfit for work, whilst the boys enjoy good health and suffer only in exceptional cases from a constitutional disease or the consequences of an accident, and if they be thus afflicted, sufficient measures are generally taken to educate them to such a degree that, although perhaps destined to be sufferers for life, the treasure-house of knowledge will not altogether be closed to them. I do not deny that the same kindness and attention are bestowed upon girls, who at an early age seem doomed to be confirmed invalids; but, on the other hand, I maintain, that thousands of girls are rendered delicate by injudicious bringing up.

The years of their early childhood are often lost to them, because they grow up without any mental

culture, except that which any, even the most neglected child, acquires by intuition, at an age when they ought to master the first rudiments of knowledge, when their attention ought to be intelligently drawn to the objects surrounding us in God's beautiful world, when their perception of what is good or bad, true or false, brave or mean ought to be gradually awakened by nice books being read to them, by the grand old Bible stories, by the wonders of fairy-land and of heroic ages or by the simple stories of child-life with which our literature now abounds, they are often too much left to themselves or to the mercy of ignorant nurses and nursery governesses who do not take a friendly interest in their little world. Children must have much out-of-door exercise, they must have many play-hours, their mental powers must not be taxed beyond or even up to their strength; but neither must they be allowed to fall into intellectual torpor. When later on we see them sit listless, whilst the most attractive teaching is bestowed upon them, when we blame them for not attending to their work, for not having any power of concentration, we may in most cases take it for granted, that in early childhood their minds were crippled. With some this may be beyond remedy. Others may suddenly awaken to the truth that they are behind their school-fellows, that they may have to do a task in life which cannot be fulfilled without a certain amount of learning,—they recognise the fact that, young as they are, they have already lost five, six or seven years of their lives, they make perhaps a great

effort to redeem the time, and thus overwork is created.

Parents and medical men who in our time justly condemn overwork in schools, are apt to ignore the chief cause of it. Overwork is created, because children, and especially girls, too often learn, at the age of twelve or thirteen what they ought to have mastered at the age of eight or nine,—they are at the same time expected to leave school or to cease having private instruction at the age of sixteen or seventeen, and to have by that time made amends for having been neglected during their early childhood. In other terms, they are expected to learn in three or four years' time what ought to be done in ten or eleven years. This is the chief cause of overwork.

It is not mental culture only which is impaired when children grow up without a careful training. The idle life they often lead is by no means conducive to bodily health. Many a sickly girl would grow strong, if regular work, regular out-of-door exercise were insisted upon, and if regular hours for recreation, for meals, for rest and sleep were observed in the bringing up of the children of the wealthier classes. "Early to bed and early to rise" is no longer a rule in the houses of the rich. Girls are too often allowed freely to share the habits of the older members of the family. They sit up late, and taste of pleasures which it would be wise not to let them indulge in before they are grown up,—they rise late, and suffer from lassitude and bodily fatigue,—they shun regular patient work,—

at the age of twelve or thirteen they scorn to play "with the children," because they prefer lounging and reading novels or idling away their time in other unprofitable ways. They are often considered too ill to receive any regular instruction or to do any light household work in which girls ought to be skilled, but nevertheless they are allowed to partake indiscriminately of both in-door and out-of-door enjoyments, which bring the excitement with them for which the spoilt children crave. Give them excitement, and they will forget their ailments, their weariness. For the sake of pleasure they will make efforts infinitely greater than those which wholesome ennobling work would ever demand from them; they will bear fatigue and exposure which are far more injurious to their health than would be the honest endeavour to enrich their minds with knowledge that tends to make them love all that is good, and true, and beautiful in human life.

On account of weak health girls are sometimes forbidden to pursue any studies at home or to go to school; but nevertheless they are allowed to stand for hours on the damp grass or the muddy foot-path near it, to watch a game at cricket or football. The doctor orders them rest, and moderate exercise in the open air; but they are not sheltered from any exposure in inclement weather, when they are bent upon seeking pleasure, nor from over-fatigue which must be far more hurtful to them than a reasonable amount of school-work done under good supervision. A delicate girl

who for want of occupation goes out shopping, sight-seeing or calling with her mother for three or four hours at a stretch or who spends an evening in the stifling atmosphere of the theatre or the opera-house, will, in all probability, come home far more tired and worn out, than if she had been for the same number of hours at her lessons.

Medical men who advise parents belonging to the wealthier classes, not to let their daughters attend school or receive instruction at home, little know how fearfully girls may have to suffer in body and mind from the sad consequences of an idle aimless existence, and the immunity from discipline which delicate children too often enjoy.

It cannot be denied that there are times in a girl's life when she requires the greatest bodily care, when she must be sheltered from exposure, from over-fatigue, from too close application which may undermine her health; but it is a grievous mistake to have recourse to a remedy which in itself may become a curse to her. Unlimited idleness, indulgence and pleasure are the nurses of sin, and create habits leading to miserable weakness from which their victim may never recover. Whatever else we sacrifice to an enfeebled constitution, do not let it be that healthy activity which tends to strengthen both body and mind. This is one of the fundamental principles of education. "No vagueness or doubt should exist in relation to these principles. Methods may change; no inflexible rule can be laid down. Enlarging ex-

perience enlightened by love, will vary infinitely the adaptations needed in the education of infinitely varied children; but the aim of education should not vary. Sound knowledge, as well as steadfast faith and hope, must guide every intelligent parent from the beginning of family life, or confusion, perplexity, and endless difficulties will be added to the inevitable difficulties of education."*

It will be evident to all who can understand the full bearing of the truths contained in the preceding pages, that children brought up without regular work, without proper training and healthy exercise, must suffer bodily and mentally. The greatest danger of the injudicious bringing up of girls which marks our time, lies however in the fatal influence it has on the *moral element* of society.

"Physiological inquiry is constantly throwing more light upon our mental as well as physical organization. We learn that nutritive changes take place in the human brain, by the effect of objects which produce ideas; that permanent traces of these changes continue through life, so that states or changes con nected with certain ideas, remain stored up in the brain, capable of recall, or presenting themselves in the most unexpected way . . . . . All that we observe of these processes, shows us that different physical changes are produced in the brain, by different classes of ideas, and that the moral sense

* Dr. E. Blackwell.

itself, may be affected by the constant exercise of the brain in one direction or another, so that the actual individual standard of what is right or what is wrong, will be quite changed according to whether low or high ideas have been constantly recorded in the retentive substance of the brain. These important facts have a wide and constant bearing on education, showing the really poisonous character of all licentious literature, whether ancient or modern, and its destructive effect on the quality of the brain. It is necessary therefore to prepare the young mind to shrink repelled from the debasing literature with which society is flooded, and which is one of the greatest dangers to be encountered. The great help towards this object is the cultivation of strong intellectual and moral tastes in children, the pre-occupation of the mind with what is good. Truth should be in the field before falsehood. All children and youth are fascinated by narratives of adventure, endurance, heroism and noble deeds. The home library should be selected in order to brace the mind and character, and enlist the interest of the child or youth in what is manly and true. Every child also has some special taste or tendency which can be found out, if carefully looked for. It may be for art, for science, for construction, for investigation, adventure or beneficence,—but whatever it be, it may be made the means of intellectual and moral growth. The special youthful tendency is of extreme value, as indicating the direction in which a taste, even if slightly marked, may be cultivated into a

serious interest, and become a powerful help in the formation of character."*

The baneful influence of the trashy novels eagerly read in fashionable circles, as well as in humbler homes where good books are not sufficiently appreciated, cannot be too strongly condemned. One meets with girls of sixteen or seventeen years of age who are at a loss when they have to answer any question relative to historical or literary characters of the highest order, who have confused ideas about Socrates, Plato, Homer, Alexander the Great, Cyrus, Julius Cæsar, Hannibal, Ovid, Virgil, St. Augustine, Constantine, and Charlemagne. They do not know how these influenced the world, and, if put to the test, they betray the same want of knowledge with respect to the great reformers, to artists, inventors and other benefactors of the human race. They take no interest in the deeds of such men as Galileo, Columbus, Guttenberg, Caxton, Raphael, Michel Angelo, Sir Isaac Newton, Howard, Wilberforce, and George Stephenson; they know next to nothing about the lives and the works of these great men. But such girls have, as a rule, read all the novels of Ouida, of Mrs. Henry Wood, all the most prominent "yellow-backs" which provide the daily reading of men and

*I cannot refrain from quoting these lines from Dr. E. Blackwell's book "The Moral Education of the Young in Relation to Sex," a work which within a few years' time has seen six editions. A short time ago I lent it to a physician who is much interested in education, and, in returning it to me, he said he wished it could be largely distributed amongst parents who ignore "the mighty social influences which spread with corrupting force around the great bulk of our youth."

women who have never acquired a healthy literary taste and who lead an aimless, idle existence, devoid of noble deeds and aspirations.

The young whose taste and whose morals have been thus warped, detest school-work of any kind, they shirk or do by halves whatever task is theirs, they have the very word "ennui" written in their faces, they yawn over the glorious pages of Sir Walter Scott and other great writers; they give the attribute "very slow" to recreations which a healthy mind would enjoy. Their moral being has been so sadly perverted, that they are discontented, morose, and disagreeable, except in what has gradually become their own element, that element of society where frivolity and fashion, worldliness and love of pleasure reign supreme.

Who does not know fathers and mothers whose lives are embittered by a heavy burden of sorrow caused by a son or daughter,—a sorrow which no one can lighten, to which no one, not even their dearest friend, can allude, which casts a blemish upon a family name that used to have a good sound in the land, which may even induce them to leave old, familiar scenes, and go to hide themselves amongst strangers in a far off country. Mistakes in early training are often the primary cause of such a calamity, and these mistakes are either made wilfully or unknowingly.

They are made wilfully, when children are allowed to grow up without learning to govern their minds, to discipline their affections, and to devote their hearts

day by day to aims and aspirations which reason and religion recommend. Indulgence must not be mistaken for love. George Macdonald in his "Unspoken Sermons" beautifully delineates God's love towards us: "Nothing, he says, is inexorable but love. Love which will yield to prayer, is imperfect and poor. Nor is it then love that yields, but its alloy. For if at the voice of entreaty love conquers displeasure, it is love asserting itself, not love yielding its claims. It is not love that grants a boon unwillingly; still less is it love that answers a prayer to the wrong and hurt of him who prays. Love is one, and love is changeless. For love loves unto purity. Love has ever in view the absolute loveliness of that which it beholds."—Is not that a true conception of what parental love ought to be?

Mistakes are made unknowingly when parents are deceived in their own children, and in their children's companions. "In the vast majority of cases the early training through innocence into virtue is wanting. Evil influences are at work unknown or disregarded by the family."* This is the experience of a doctor with a large practice amongst the upper classes, and teachers who come daily into close contact with the young, cannot but recognise how true it is. We meet with children whose manners are irreproachable as long as the eyes of their parents or teachers are upon them; but whose minds have already been poisoned by some unknown subtle influence, by bad books, by ill-chosen

* Dr. E. Blackwell.

companionship. Being no longer pure minded, they gradually learn to love evil, and alas, they often succeed but too well in hiding their real selves from their parents.

One of the saddest and most disheartening tasks in a teacher's life is that of having to point out to parents that there is a flaw in a child's nature which, if called by its right name, would be designated as "untruthfulness" or "want of purity." Parents will acknowledge that their children are idle, dull, obstinate, selfish; they sometimes attribute minor faults to them which the teacher fails to see; but very few parents ever admit that their child is either untruthful or capable of harbouring impure thoughts, and indulging in conversations and habits which are of an improper nature. The teacher knows that it is an ungrateful and, with rare exceptions, a hopeless task to appeal to parents for help and sympathy as regards these sins. Do not the children who succeed so well in hiding them, also know how reluctantly parents admit the thought that the innocence of their own children is gone? May not this consciousness guide them in concealing their faults? Far be it from me to recommend a system of education in which suspicion plays a prominent part. No, let there be trust which will call forth much that is good; but do not let it be blind trust. The young want supervision and guidance.

In reading the life of Dr. Arnold, we cannot help noticing that one of his most constant cares and anxieties was the moral tone prevalent amongst his boys.

How carefully did he not watch the associations, the friendships they formed, how thoughtfully did he not select the room in which he placed a new comer, and weigh all the influences that might be brought to bear upon him amongst those with whom he had to share it. Every good teacher knows that in school management it is of vital importance to consider companionship; but how thoughtlessly are not sometimes our wishes thwarted as regards this subject. Two pupils who are inclined to form a friendship, may be equally good as regards their moral nature; but nevertheless there may be traits of character in the one or the other which will produce a decidedly injurious influence, if they be thrown into close intimacy. A conscientious teacher who silently and discreetly takes measures which may nip an undesirable friendship in the bud, is often sadly misunderstood. Self-willed children too frequently obtain what they have set their hearts on. There are cases in which parents blindly sanction and encourage a friendship which may be ruinous to their child's better self, and if teachers venture to remonstrate, their motives are apt to be misinterpreted, and they often bring endless trouble upon themselves. They hold, as it were, the same confidential position in which a family physician finds himself who tries to cure or alleviate the diseases of the body, and who knows from what hidden source this or that complaint arises. Teachers have no more right than doctors to make known to others what a bad trait of character, what objectionable habits or ill-bred manners a pupil

may show; but it is their duty to shelter every pupil as much as possible from influences which may permanently injure her character. We must not forget that we are forming characters for eternity!

Aristotle was once asked what the decisive proof is that a man has acquired a good habit. His answer was: "The fact that the practice of the habit involves no self-denial of predominant force among the faculties." And what happens in old and young when some predominant force, some favourite sin, some permanent evil influence is yielded to? This is most forcibly illustrated in a simile quoted by Cecil:

"A watchmaker told me that a gentleman had put an exquisite watch into his hands that went irregularly; it was as perfect a piece of work as ever was made. He took it to pieces and put it together again twenty times; no matter of defect was to be discovered, and yet the watch went intolerably. At last it struck him that possibly the balance-wheel might have been near a magnet. On applying a needle to it, he found his suspicions true; here was all the mischief. The steel works in the other parts of the watch had a perpetual influence on its motions; and the watch went as well as possible with a new wheel."

If the soundest mind be magnetized by some hurtful predilection, it must work irregularly; hence the importance that the "predominant force" which is brought to bear on the child, on the developing characters of the boy and girl, should guide them aright.

I am not an admirer of those little prigs, those little pieces of perfection one sometimes meets amongst children; they are often dull, most uninteresting, and intolerably conceited and self-righteous. Bishop Wilberforce once said: "There is no character in the literature of childhood which I disliked so much as that little Jack Horner, who sat in a corner, eating his Christmas pie, and he put in his thumb, and pulled out a plum, and said "what a good boy am I;" and there is no more offensive person in real life than he who is continually bringing out the same text, or trait, or medal, or badge, and saying Jack Horner (trumpet obligato) what a good man am I."

Who does not prefer to the righteous Jack Horner the sweet child-nature described by Wordsworth as

> "Loving she is, and tractable, though wild,
> And *innocence* hath privilege in her
> To dignify arch looks and laughing eyes;
> And feats of cunning; and the pretty round
> Of trespasses, affected to provoke
> Mock chastisement and partnership in play."

I have endeavoured to point out how sadly a girl's life may be marred when real or imaginary ill-health is made a plea for bringing her up in comparative idleness, and how she may be injured bodily, mentally and morally by over-indulgence, depriving her of healthful discipline and educational advantages, upon which her whole future, her weal or woe depend.

I do not take a pessimist's view of the state of things I have tried to describe. Medical records

would no doubt show that weak constitutions, hysteria and other chronic diseases are in our days much more frequently found amongst women than of old. If medical men could discover and put on record the *causes* which produce so much suffering and misery, even amongst young women, I believe it would be proved that grave mistakes in education are at the bottom of the majority of cases that come under their notice.

And if nothing else would prove the truth of my statement, one fact which everyone must accept, would do so,—the fact that, when a few more years shall have passed away, the type of the fine old English gentlewoman whom we still meet now and then, will have vanished from amongst us, and only live in tradition. The girls of the present generation who sit on easy chairs, and lounge on luxurious couches, who are spoiled and humoured, to the injury of their better selves, who are the victims of frivolity and fashion, will never develop into that noble type of their great-grandmothers and grandmothers who, at the age of sixty, seventy or eighty, sit as straight on their chairs as they sat at their spinning-wheels when they were sixteen or seventeen years old, who seem to be proof against heat and cold, wind and rain, who ignore such complaints as indigestion and neuralgia, who are hale and hearty, who enjoy an active life, and possess the serenity and energy of mind which God bestows in their old age on the virtuous and wise. There is no country on the face of the earth in which we see such

grand, beautiful old ladies as we do in Great Britain! They are noble old ladies! There is a charm, a poetry in their whole being, in their serene and dignified ways which render them infinitely more attractive than their granddaughters who are in the very May-morn of life.

The high pressure system of modern education is often quoted as one of the chief reasons why the health and strength of the girls of the upper classes who are growing up around us, have been so impaired, that they cannot reach that type of womanhood which we admire in their grandmothers. That baneful system hardly affects them, although it tells terribly upon some girls of the middle classes, and upon many girls of the working classes who are both clever and ambitious, and who strive to reach a higher social position than that in which they were born. The high pressure system hardly affects the upper classes. In this respect there is "much ado about nothing." If the girls belonging to them suffer from overwork, this is, as I have already pointed out, created by early neglect, by their minds lying fallow during a period of their childhood, at which they ought to have work and healthy exercise.

As long as the Compulsory Education Acts in Great Britain and her Colonies do not extend to rich and poor alike, the children of the former will continue to grow up under very disadvantageous circumstances. It is most unfair that it should rest with Local School Committees to judge whether or not the wealthy, in-

fluential man should be reminded of his duties towards his children and send them to school or provide efficient home teaching for them. In Germany and other continental countries where education is compulsory, a provision of the Act enjoins that a physician's certificate of ill-health is needed to exempt a child from attendance at school or to exempt the parents from giving it efficient teaching at home, and a heavy penalty would await the medical man found guilty of having shown any respect of persons in giving a certificate of ill-health, and thus exempting a child from regular attendance at lessons.

The civilised nations of ancient times, the refined Greeks, the virtuous republicans of Rome brought up their children with the utmost care, and some of the sayings popular amongst the Jews of the period of the captivity, show what importance they attached to education.

We read in the Talmud:

"Jerusalem was destroyed, because the instruction of the young was neglected."

"The world is only saved by the breath of the school children."

"Even for the rebuilding of the temple the schools must not be interrupted."

V.

O, for the coming of that glorious time,
When, prizing knowledge as her noblest wealth
And best protection, this imperial realm,
While she exacts allegiance, shall admit
An obligation, on her part, *to teach*
Them who are born to serve her and obey;
Binding herself, by statute, to secure
For *all* the children whom her soil maintains,
The rudiments of letters, and inform
The mind with moral and religious truth,
Both understood and practised—so that none,
However destitute, be left to droop,
By timely culture unsustained; or run
Into a wild disorder; or be forced
To drudge through a weary life without the help
Of intellectual implements and tools.—*Wordsworth.*

THE gravest of all mistakes made by parents with respect to the education of their daughters, consists in the injudicious choice of a school or a governess. In continental countries where a Compulsory Education Act is in full force, and extends to the families of the rich as well as to those of the poor, the laws of the land do not only refer to school attendance, and other educational questions bearing upon this subject. Whilst the State demands that every child shall be sent to school or receive efficient teaching at home, whilst it takes the utmost care that this law is in no

wise evaded, it also enacts *that no untrained person shall be allowed to teach.*

The learned bookworm who lectures from the professorial chair of the University, the masters of colleges and technical schools, the National Schoolmaster and Schoolmistress as well as their assistants, the Head Master and the Lady Principal of private schools as well as the Masters and Governesses they employ, the private Tutor and the resident Governess who teach in the humblest home, all have to gain a Teacher's Certificate before they can enter upon their duties. This law is the mainstay of the Compulsory Education Acts which are in force abroad, and as long as the Acts now existing in Great Britain and her Colonies are without a similar support, the children of the upper classes cannot reap the benefits of Compulsory Education, however much they may be in want of them. It is not sufficient to enact that the Head Masters of our great public schools as well as their Assistants must be University men, and that all the teachers employed in our National Schools and in any public institution under a School Board or a Committee of Governors or Trustees must be trained and certificated teachers. A law is much needed which will put an end to the insolent charlatanry of which thousands of children who are sent to private schools or who receive private instruction at home, are the victims.

The measure to be adopted need not be retrospective; if it were only prospective, the number of inferior schools and of bad teachers would very soon

decrease. No undue severity need be exercised against any who, though they may not have a teacher's certificate, possess sufficient knowledge and skill to teach.

I do not belong to those who imagine that a diploma or a degree of some kind enables a person to teach, and do not wish to foster the tendency to study "for one purpose and one purpose only, to make a show in examinations."* The art of teaching, the love of teaching cannot be acquired by study only. But a certificate of some kind is always a certain guarantee against that ignorance which we see too often displayed in the management of "Select Ladies' Schools" and in the teaching the pupils receive there.

Within the last fifteen years immense improvement has been made in our national education. The Elementary Education Act of 1876 is a most important measure, and in the hands of an energetic Minister determined to make the most of it, it may prove a very strong measure indeed. The Act even provides for the contingency that local authorities are often sluggish or obstinate, and that they may be disposed to shut their eyes to very obvious acts of neglect on the part of the parent. Whenever the Education Department are satisfied that a local authority has failed to fulfil its duty under the Act, they may appoint such persons as they choose to discharge the duty of the defaulting local authority, for a specified period not exceeding two years. No conditions are prescribed as

* Mr. Froude. Inaugural Address at St. Andrew's.

to the means by which the Education Department are to satisfy themselves that the local authority has failed to fulfil its duty. They may arrive at this conclusion after public or private inquiry, or from the reports of their inspectors, or from information furnished to them by persons in the neighbourhood. All that the Act stipulates is that they shall be satisfied that there is a failure of duty. Now, as it is the duty of a local authority to prosecute every parent who habitually and without reasonable excuse neglects to provide his children with *efficient* elementary instruction, whenever there are in any district parents who have neglected to do this, and yet have not been prosecuted, there has been a failure of duty on the part of the local authority. Consider how wide a field this gives to the Education Department. Wherever there are children receiving no education, and local authorities taking no steps to ensure that they get education, there the Department can step in, can over-ride the votes of the ratepayers, and can for the purpose of this Act supersede the local authority by an authority appointed in London, and responsible only to the Education Department. Of course, if the Education Department are timid or careless, very little may come of these provisions. But this is only the same thing as saying that Acts of Parliament will not work themselves. They depend on human agency, and where that agency is weak or wanting, they will fail of their purpose.*

* See *Spectator* of 1876.

Amongst the working classes the Compulsory Education Act has done wonders. Before the first Act with its permissive compulsion began to operate, the average attendance of day-scholars was 1,152,389, being 1 in 19 of the population of England; whereas in 1876 it amounted to 1,837,180 or 1 in 13 of the population. It rose 685,000 or 60 per cent., in five years, whilst that in Ireland only rose 8½ per cent., and that in Scotland 40 per cent. in three years. "The dark side of compulsory education remains in London; 115 people are fined every week for neglecting the education of their children. The cost of this machinery for a half year is £11,260 being 1s. 6d. per head per annum on the average attendance secured. But the cost, heavy though it is, must be a trifle compared with the bitter feeling among the poor which these prosecutions are likely to create. It appears even doubtful whether the terrors of the law may not be losing their power."*

The records of the first two School Boards of Birmingham are memorable in the educational annals of England. The Education League had its head quarters in this city, and the Board worked with a zeal and energy resulting in an increase of 138 per cent. in the average attendance at public elementary schools within five years and a half. Compulsion was not enforced till May 1872; but from that time to

* This statement was made in a very interesting paper on "The results of five years' compulsory education," at a meeting of the British Association in 1876 by Mr. W. Jack, M.A., LL.D., formerly one of her Majesty's Inspectors of Schools.

1876 prosecutions were resorted to in 7515 cases, an average of 1900 annually.

These statements show what is being done for the children of the working classes, for the children of the people; but we have to search in vain for records proving that parents belonging to the upper classes, to the wealthy and influential amongst the nation are fined for neglecting the education of their children. The upper classes are supposed to act on the principle "noblesse oblige," although it is a well known fact that they do not comply with the Clauses of the Compulsory Act. Why should they enjoy an immunity from this law any more than from the law enjoining that every child is to be vaccinated?

I endeavoured to show in the preceding chapters how sadly the girls of the upper classes are often neglected. I maintain that the boys have great privileges in comparison with them; but as a proof of my argument that the Law of Compulsory Education ought to extend to rich and poor alike, I would quote what the Head Master of a large Boys' School frequented by the sons of gentlemen, says in a recently published work on the subject of neglect in early training.

"The theory that individual minds have to be treated individually, and the mental powers in every case developed, has not found favour. No traces at all events of such care can be discovered. Examples of splendid intellectual power are not wanting. There is abundant evidence of the full mind, and of refined

learning, and habits of work imparted to a chosen few. *But no sign of the trained mind giving to every one a sense of educated power can be seen.* The prevailing feeling of the majority undoubtedly is not a feeling of elasticity and success: and the majority determine infallibly the atmosphere in which men live, and the temper in which the daily life moves, and meets the day's demands. Generations which get nothing, though much is gone through, are not only ignorant; that is a fault easily remedied, but every successive generation of much enduring failures, or partial failures, passes on a more confirmed unreadiness to take the trouble of trying to learn. *Not ignorance, but unteachableness, is the evil transmitted by bad or imperfect measures . . . . . Not ignorance, however great, is the difficulty to be faced; but the nature, the dull, contented nature which is satisfied with dulness, which neither wants to know nor is ashamed of not knowing.*" *

Reflections like these are forced upon every earnest conscientious teacher who realises how the true mental culture of the children of the middle and upper classes is often neglected owing to their immunity from the Compulsory Education Act, and to the irretrievable mistakes made in their early training by ignorant inefficient teachers.

It is a sad spectacle everywhere seen, although those most concerned in it do not seem to see it, the spectacle of the nation putting their best hope, their

* Rev. E. Thring "Theory and Practice of Teaching."

children, under the charge of men and women who have no natural aptitude for teaching, who have not studied the principles and methods of the art of teaching nor gained the lessons of experience.

Men and women who are forced by dire necessity to earn a living for themselves and their families, establish private schools or seek positions as teachers without being in the least qualified for the work they profess to be able to do. The principle of Free Trade is adopted by them, and in their competition with the true teacher they show an effrontery which passes comprehension. This is especially the case in private schools for girls, and in home education. Thirty years ago the private schools for the daughters of the middle and upper classes in Great Britain were with rare exceptions kept by uncertificated teachers, and at a date not very far remote there was, in some social circles at least, a decided prejudice against ladies who pursued serious studies with a view to gaining distinction in the art of teaching. I could quote instances of foreign lady teachers who, having been carefully trained in their own country, and having passed an examination entitling them to hold the position of teacher in a school, were told by highly educated and influential men in England who took a kind interest in them and helped them in their search for work, that they had better not mention to any one wishing to secure their services, that they had gained a diploma. It was explained to them that there existed in England a deeply rooted prejudice against learned women,

and that these were apt to be called "blue stockings." Learned women! Teachers who have just left a Training College or a University, have perhaps not not even learned sufficient to know that they know nothing! The book-learning they acquire in order to gain a Certificate ought to be considered as a mere foundation for further studies.

Nearly twenty years have passed away since this well meant advice was given, and "that deeply rooted prejudice" has been uprooted from amongst the English nation. The Universities of Oxford and Cambridge gave the first generous impulse by instituting Local Examinations all over England, and giving academic recognition to the best candidates and to the best schools. From year to year a greater number of pupils began to pursue the studies recommended by the Universities and presented themselves at the examinations held in various centres. Excellent Colleges and High Schools for Girls have been established, amongst which Newnham and Girton College hold the first rank, and this year the great Universities have opened their Lecture Halls to women.

At present schools consider it an honour, if a certain number of their pupils can pass the Oxford and Cambridge Local Examinations, and if a few gain prizes and certificates. And not only schools have benefited by these examinations; but home education also, for they have given a definite direction to the studies of the young, and have become a powerful

incentive to both teachers and pupils. Other institutions besides Oxford and Cambridge are now holding examinations and offering prizes and scholarships. Even in our distant Colonies, in the great Australian cities, in Tasmania, and New Zealand we see the highest intellectual and educational aspirations. Certificates and degrees are annually awarded to students who have attended the lectures given at the Colleges, at the Normal Schools, and other Institutions, and the Governments are most liberal in granting scholarships to young pupils who excel in elementary branches of knowledge. The Universities in these new countries are open to both men and women, and high Honours may be gained at them.

How can a nation that may be justly proud of her great schools and of all the educational advantages now offered to rich and poor, still allow ignorant and untrained persons to compete freely with the professional teachers who have worked hard to qualify themselves for their vocation? How is it that so many parents still trust incompetent men and women with the education of their children?

Our Government acknowledges "that national education is a national duty, that national education is a sacred duty, and that, to leave national education to chance, church, or charity is a national sin."* The very existence of a Compulsory Education Act implies that our legislators recognise this duty. How is it that they do not adopt some measures to prevent

* Max Müller. Discourse held at a distribution of prizes in Manchester.

those who are utterly unqualified for the work of education, from holding positions as teachers, and from establishing private schools for the children of the middle and higher classes of society? We sometimes hear it said that educated parents are responsible for the education they give their children, and that, if they think it right to send them to an inferior school, they have but themselves to blame on finding how little their children have learned, how deplorably they have been neglected. But does this in any way lessen the evil consequences arising from a neglected education, from the loss of time and from misspent energies on the part of the young? Does this alter the fact that in too many cases the teaching they receive is not only indifferent and imperfect, but superficial and unsystematic? An old English divine used to say—"Ignorance is a blank sheet on which we may write, but error is a scribbled one on which we must first erase," and every one who has had any experience in teaching, will agree with me when I maintain that the knowledge imparted after the troublesome task of "erasing," of "unlearning" has been accomplished, is, like the second writing on a paper, seldom clear and distinct. Fénelon, a great authority in education goes further still when he says: "*Une mauvaise éducation est comme un second pêché originel.*" And we can no more deny the existence of that second original sin than we can that of the first.

Those who do not believe that the "select schools" kept by unprofessional and unskilled teachers are of

sterling worth, are sometimes told that the heads of these establishments are compelled to earn their living, and that no other sphere of work but that of teaching is open to gentlewomen. No true philanthropist can reason thus! It is not right that the future welfare of so many children should be sacrificed for the sake of the comparatively few who earn their daily bread by teaching them, merely because they must earn their bread, not because they have a decided calling to be teachers. Who does not wish to see the sphere of employment for women widened, without assigning any work to them that might be called unwomanly, and who does not believe that any woman, placed under the necessity of earning her bread, can find work, if she will but seek it and make up her mind to labour in the true Christian spirit, which in its very humility, elevates her above the social prejudices of a cold, hard world.

Another argument used in favour of the unwarrantable competition created by would-be teachers who establish private schools, is, that instruction is given by them for a very low remuneration. We may find a reply to this in the old, old story of Aristippus who was asked by a wealthy Greek what he would charge for giving lessons to his son. The terms seemed very high to the rich man, and he exclaimed: "Why, I could buy a slave for that sum!" "Do so," answered the master, "and you will gain a second slave in your son." Children brought up without a good education, run the risk of becoming slaves indeed—slaves to

ignorance, and idleness, and all the sad circumstances of life arising from them. The terms of some private schools may seem high to parents with large families who for very obvious reasons would rather send their daughters to a private than to a public school; but if the competition caused by the large number of inferior schools were to cease, instruction in the higher schools might be given for a very moderate remuneration, owing to the larger number of pupils that would be sent there.

It is well known that in many instances the excessively high terms charged in some private schools for girls, and especially in those kept by inefficient teachers, induce parents to send their children there. The "nouveau riche" is apt to gauge the worth of the school by the large fees he has to pay. He is apt to mistake the few accomplishments, and the ladylike manners his daughters acquire there, for real knowledge, and considerations which outweigh the desire that their children should be well trained, and enrich their minds with sterling knowledge, fall heavily into the scales when parents make choice of a school. The would-be teachers speculate upon this. Their prospectuses contain most attractive promises and statements. The school is situated in one of the most fashionable suburbs of London or some other great city, —in the pleasant valley of this or that river, within easy reach of the metropolis,—near the sea-side,—on the hills. The mild and salubrious climate of one place, and the bracing air of another are specially mentioned,

and I believe there are climates which figure as both, mild and bracing, and to which every imaginable attribute is given, according to the necessities of the case. The pupils are to enjoy every home comfort,—they are to receive tender, motherly care,—the house contains large and commodious schoolrooms, there are extensive play-grounds within the scholastic precincts, and ample time will be devoted to recreation. Dancing lessons are given by masters who taught the younger members of the Royal Family.—The school will be kept strictly select,—the Misses Daring give particular attention to the formation of character,—they are assisted by superior English and foreign governesses,—French and German are the languages of the house,—Music, Singing, and Drawing are taught by eminent masters.—O yes,

> "We have words, and we can link
> Syllables that chime and chink;
> Sense unsought—thus is caught;—
> Every jingle is a thought—
> Every word with meaning fraught—
> Language glib and random, thus
> Does the work of thought for us." *

Fathers and mothers, you who would quiet and ease your undefined anxieties respecting the future of your girls by giving them a good education, "why do you spend money for that which is not bread?" Why do you so often mistake the false for the true?

Making great professions and promises in a pro-

* Goethe, Faust, Scene in the witches' kitchen.

spectus and keeping a showy establishment is one thing, and working patiently and faithfully amongst one's pupils, and giving one's first thought, one's second thought, and one's last thought to those one has to teach, another. There are unprincipled men and women who have converted private schools into a mart, where they make an empty show of accomplishments and mental gymnastics, and defraud the deluded parents who pay hundreds of guineas per annum in the belief that so much Latin, German, French, music, drawing, history, natural history, arithmetic, geography, physiology, chronology, in short, general knowledge meaning general ignorance, can be purchased at discretion for each pupil.

Fathers and mothers, the true teacher, the skilful, hardworking teacher who is full of human sympathy, who knows how to adapt herself in every possible way to the individual minds of her pupils, never resting till she has made them overcome the difficulties which prevented them making progress, till she has roused dormant faculties to living powers, the teacher who has gained experience in more than one intellectual workshop, will tell you that "talking of truth, and honour, and trust is one thing, and having the structure true, and honourable, and trust-deserving, another." *

The position of a school, the home comforts of the pupils, and everything upon which their physical well-being depends, are most important considerations. Parents ought never to set these aside when they make

* Rev. E. Thring. Theory and Practice of Teaching.

choice of a school. It is also perfectly legitimate that girls, especially talented girls, should cultivate accomplishments. But the most important question is whether or not the head of the school is a true teacher, of a mind and character that can influence character, and able so to train her pupils, that no one of their intellectual and moral powers shall be wasted. The same consideration ought to guide parents who educate their children at home, in the choice of a governess. But alas, minor reasons often prevail, and the would-be schoolmistress who promises so much in her prospectus, and who is so worldly wise, knows how to attract pupils. She has the talent of a Becky Sharp when she is bent upon influencing parents in her favour, and she makes them feel pleased with her, pleased with themselves, and pleased with their children.

A great poet says: "Truth is thought which has assumed its appropriate garments, either of words or actions. Falsehood is thought which, disguised in words or actions not its own, comes before the blind old world, as Jacob came before the patriarch Isaac, clothed in the goodly raiment of his brother Esau. And the world, like the patriarch, is often deceived; for though the voice is Jacob's voice, yet the hands are the hands of Esau, and the False takes away the birthright and the blessing from the True. Hence it is that the world so often lifts up its voice and weeps." * There can hardly be a profession in which so much wrong is done to "the blind old world" as in the pro-

* Longfellow, Hyperion.

fession of teaching. Go into the governesses' homes of London, and Manchester, and other large towns, enter some of our charitable institutions, where helpless women seek a shelter! You will see sad and sorrowful faces there, young as well as middle-aged women, and some bending under the weight of age and infirmity. You will see many gentlewomen there who have known better days, and the tales of woe you hear from these have nearly all one and the same burden: My father was a wealthy man, he held an influential position, he spent a great deal on my education; but the governesses we had did not care whether or not we learned anything, and in the school I was sent to, we learned next to nothing, although it was a fashionable school where girls of good families were educated. My parents never dreamt that I should have to earn my living, I did nothing in the way of learning after I left school, and when misfortunes came, and we lost our money, I was too old to go to school again. I can teach elementary English, and a little French and Music; but I cannot undertake to instruct pupils who are more than eight or nine years old.

And these poor souls go to their weary task; to them teaching is the sorriest of trades, and often in the silence of the night they lift up their voice and weep.

Go into our business houses where women are employed, into the show-rooms of our great commercial towns, into small shops, and you will see women whose manners, voice, and language betray at once that

they are ladies. These too must have known better days! There are some amongst them who do their work cheerfully, they are well educated, and they have resources within themselves of which no misfortunes can rob them. Work is a blessing to them! But there are many who pine, and fret—to them work is a heavy burden, they lament over misspent time, their parents were rich and paid hundreds of pounds to the would-be teachers who neglected their education. Follow them into their lonely garrets, into the dingy boarding-houses they call "home"—they too lift up their voice and weep!

Go on board a ship bound for distant shores, and amongst the crowd of robust looking emigrants of the working classes who leave their native soil, you will perhaps see a few gentlewomen who go to far off lands, without distinct aims, without any resources, without health, without hope. A few shillings, a few pounds are all they possess. They leave old familiar scenes, because it is painful to them to toil and suffer in an inferior position where they once played a prominent part in society. They have lost their wealth, they shun their friends, or their friends shun them. They received no education in the true sense of the word, and they do not know that even common work can be loved. The luxurious habits they acquired add to their difficulties. They arrive at their destination, and wander about from house to house with letters of introduction from a kind clergyman or from a lady interested in the Home for destitute women where they are eating the

bread of care. They repeat the same old sorrowful story again and again, and those who have to listen to it, say when they are gone: How can one help that poor woman? She is unfit for any work. What a pity such helpless women come to the Colonies!—And the poor wanderer who has walked many a weary mile in the hot sun or in the beating rain, and whose heart begins to faint, lifts up her voice and weeps.

Fathers and mothers, when you contemplate sending your daughters to school, people will claim your pity, and ask you to send them to Mrs. So and So who established a school, because her husband lost his fortune and is unable to work, and because she has children to bring up,—they will entreat you to send them to a lady who has lost her little all through a bank failure or a bad speculation on the part of her agent,—to the Rev. —— who tried many things and succeeded in none,—to the wife of an artist in delicate health who has to help him in earning the daily bread for their little ones.

Fathers and mothers, it is good and noble to help others in the struggle for existence, but have compassion upon your own children; do not sacrifice them to men and women whose sole motive in establishing a school is to earn money. Ask where those recommended to you received the training which alone can enable them to fulfil the noble task of teaching. Ask what they have done since they received that training. Do you think that a woman who has not pursued any studies for a number of years, who has read very little

and nothing but light literature, who has only had to attend to her household work and to social duties, who received no training and has gained no experience, is able to teach and to manage a school? Do you think that because influential friends of these would-be teachers recommend them to you as "very superior," as "well-connected," "most deserving," "kind and ladylike," you have a right to trust them with so important and responsible a task as the education of your daughters?

Do you think they would undertake such a task, if they had a high standard of duty? Or do you imagine that nice ladylike manners and a few accomplishments are all your girls want? Oh do not trifle with their precious time! Do not let them lose years by mistaking the False for the True. The education of girls is of such grave importance, that it would be difficult, nay impossible, to overrate it. A gifted writer says: "If we wish to know the political and moral condition of a State, we must ask what rank women hold in it. Their influence embraces the whole of life . . . . A man takes counsel with his wife, he obeys his mother; he obeys her long after she has ceased to live, and the ideas which he has received from her often become principles stronger even than his passions."*

* Aimé Martin.

VI.

"The best and wisest are not always in the van. In such an age as this, when the nature needs to be as hard and sharp as steel to get on, there must be heavenly watchers who look with tender pity, perhaps love, on the beaten, and who think that if they too had to run in this race, the rear might be about their place."—*James Baldwin Brown.* "The Christian Policy of Life."

ONE of the most fearful evils of modern civilisation is the contempt of the rights of others, the reckless spirit that grasps at everything, and strives to rise above everybody, that impoverishes men and women who are faithful workers, and renders every condition insecure. Can anything be more averse to the precepts of Christian Ethics which bid every one "to look not on his own things, but every man also on the things of others?" The False takes away the birthright and the blessing of the True.

Just laws protect medical men, workers in the Civil Service, solicitors, barristers, and clergymen, the army and navy, in the same measure as they protect the public against unqualified men who might be tempted to enter upon these professions without being duly trained and prepared for them. Keen competition may prevail amongst them, but no untrained and unskilful worker may at any time put on "the goodly raiment of his brother Esau," take away their

work, their "birthright," and deceive "the blind old world" with impunity.

No law whatsoever protects the professional teacher on British soil, and those who suffer most from this utter lawlessness, are women who devoted the best part of their lives to earnest studies by which they prepared themselves for the vocation of teacher; who worked for a considerable time in large schools, earning a mere pittance, but hoping that they would gain power by gaining experience; who are so devoted to their work, that they would not, if they could, exchange it for any other, nor give it up, if fortune were to throw thousands into their lap. These suffer most by having their "birthright," their work taken away by the would-be teachers who are too proud to do menial work when necessity demands that they should earn a living, and who are too unscrupulous ever to ask themselves, if they are justified in undertaking so difficult a task as teaching.

The ignorance of the multitude who think that to educate a child is to crowd into its mind a certain amount of knowledge, to teach the mechanical arts of reading and writing, and to devote most of its time to accomplishments, comes to their aid. Well meaning friends and influential relations blindly come to their aid, and thus an unjust competition is created by which immeasurable harm is done to thousands of children and to many hard working teachers.

This competition does not only exist in Great Britain. It exists to a frightful extent in our Colonies, and the

conscientious professional teacher who leaves the home country and emigrates to Australia, to New Zealand, to Tasmania, and other lands belonging to "Greater Britain" in the hope that a good field of work will be found there, may be sadly disappointed. The mere perusal of the educational advertisements which appear in the local papers of the larger colonial towns in the beginning of a school term, will lead intelligent readers to ask where all the heads of schools, more especially of ladies' schools, advertising their establishments, received the training which alone can enable them to fulfil the noble task of a teacher. And on inquiry they will find that of all the ladies who keep private schools in any colonial town, perhaps two or three only are duly qualified teachers. The "blind old world" is misled by flaming advertisements containing statements which are often quite untrue, outward show is brought into play, and in order to attract pupils, means are resorted to which an honest professional teacher would be ashamed of using.

The competition amongst teachers who are seeking situations in schools and families, is just as unscrupulous. The would-be teacher whose sole object is to earn a living, never seems to ask herself: Does God wish me to stand in this post and to fulfil this duty? What am I going to do? Why? And how?

The little knowledge she possesses, "the little hoard of maxims" she has at her disposal are very imposing to the ignorant. Some parents are not able to judge her work,—others are too busy to look into

it,—some are too careless, too confiding. I believe that if parents would take a real heartfelt interest in their children's lessons, and in the preparatory work these are doing at home, they would soon learn to value the true teacher, and to despise the pretence of knowledge which assumes grave responsibilities without being able to bear them. But alas, mistakes made in the choice of a governess and in the choice of a school are often found out too late. "The fate of too many children is decided by the time they are twelve years old, and the stamp of mediocrity pressed down heavily on them. *For lost time not only means lost knowledge, but the lost power of getting knowledge* · · · · If children are precious, and human lives not to be bought and sold, and to educate well requires all the knowledge of the trained intellect, all a good man's patience and a brave man's heart, believe and act on this belief. If not, let no one wonder that the servants are of the same spirit as their employers, and that proposals of reform are met, as of old, with the significant cry: "Great is Diana of the Ephesians"—a divinity whose worship will never be out of date."*

Are there any who think me guilty of exaggeration when trying to describe the miseries which may be traced to inefficient teaching and training? Are there any who doubt my assertion that in the work of education the False does too often take away the blessing and the birthright from the True? Are there any who venture to maintain that, as long as this can be done

* Rev. E. Thring. Education and School.

with impunity, there is not a great flaw in the Educational Statutes of our country?

Let me be allowed to quote what deep thinkers and great masters have said about the art of teaching.

Plato said: "Seven years of silent enquiry are needful for a man to learn the truth, but fourteen in order to learn how to make it known to his fellowmen."

And our Saviour taught: "Make the tree good and his fruit good . . . . for the tree is known by his fruit."

This was chosen as a text for a sermon on Culture by the Rev. W. R. Clark, published in an admirable Collection of Sermons by some of our greatest modern preachers, under the title "The Use and Abuse of the World." Speaking of the world's view of culture, the social view, the writer provoked, very naturally, into sarcasm, says: "The world requires refinement, ease, self-control, gentleness, kindness. We can hardly say, perhaps, that the world requires truth, or a high sense of duty, or self-sacrifice. Still it admires these qualities, and applauds them under certain conditions, when they are found in union with those other acquirements with which it cannot dispense."

St. Paul states: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," —and to mark the division of labour intended by Providence he emphatically asks: "Are all apostles? Are all prophets? Are all teachers?"*

* 1 Cor. xii., 28.

Old Roger Ascham, the friend and teacher of Lady Jane Grey and Queen Elizabeth, describes in his "Schoolmaster," the oldest educational book in England, his ideal student and teacher as *Philoponus* "one who has lust to labour," and *Zetetikos*, "one that is always desirous to search out any doubt, not ashamed to learn of the meanest, nor afraid to go to the greatest, until he be perfectly taught and fully satisfied." And this will always be true in the history of education. The true teacher must be drawn towards the profession by a love of work for its own sake.

John Amos Comenius,* one of the first educational reformers of Germany, and whose "Great Didactic" has lately been translated into English, says: "The thread of Ariadne—Method—is all important, because it leads to distinct issues by a proper way. If subjects of study are rightly arranged and taught, they themselves attract and allure all, save very exceptional natures; and if they are not rightly taught, the fault is in the teacher, not the pupil. Moreover, if we do not know how to allure to study by skill, we shall certainly not succeed by the application of mere force . . . By our skill we have to bring the minds of the young into harmony, and to the love of studies, if we are not to make the careless unwilling and the torpid stolid."

Locke in his Thoughts concerning Education, states: "Errors in education should be less indulged than any . . . . I think I may say that of all the

* Bishop of Lissa, born 1592 at Nivnitz, Moravia; died 1671 at Naarden, Holland.

men we meet with, nine parts out of ten are what they are, useful or not, by their education. It is that which makes the great difference in mankind."

Herbert Spencer writes in his work on Education: "What is to be expected when one of the most intricate problems is undertaken by those who have given scarcely a thought to the principles on which its solution depends? For shoe-making or a locomotive engine, a long apprenticeship is needful. Is it then, that the unfolding of a human being in body and mind, is so comparatively simple a process, that any one may superintend and regulate it with no preparation whatever? If not—if the process is with one exception, more complex than any in nature, and the task of ministering to it one of surpassing difficulty; is it not madness to make no provision for such a task?"

Is it not madness to allow this task to be taken up as a means of subsistence by men and women who received no training for it and many of whom consider it tedious and uncongenial? Do they understand and accept in full all the duties it implies?" The aim of culture, Matthew Arnold admits, coincides with the aim of religion in three very important respects. 1. That culture places perfection not in external good, but in an internal condition of soul. 2. That culture sets before men a condition not of having and resting, but of growing and becoming. 3. That culture holds a man's perfection to embrace the good of others equally with his

own."* Whether or not we ever reach so lofty an aim or come near to it depends greatly upon our education, and the secret of education lies in method and in parents and instructors who wield it.

In his recently published work on the "Theory and Practice of Teaching," the Rev. E. Thring says: "The distinctive character of Training can be found by seeing what characteristic is common to all examples of skilled work. To begin with physical skill. Put a rifle into the hand of the keenest eye, and steadiest strength in the world (strength and keenness of sight shall be conceded for argument's sake), bid him fire at a mark, and he will miss; though a very moderate rifleman shall hit it. The difference lies in the power of the trained man, however inferior naturally, to send the bullet accurately to the mark he wishes to hit. Put an axe into the hand of the most active athlete, and bid him cut down a tree. His blows will fall with laughable eccentricity anywhere but in the right place, in spite of his activity and strength. But a very poor creature, who has been accustomed to handle an axe, will deliver every stroke to within a hair's breadth, and accomplish the work with ease. The trained hand is accurate. Bid any one who is not a botanist, describe a plant. The failure even of very educated minds is ludicrous. He will say it is green, or prickly, or this, or that, terms equally applicable to a lizard, or a hedgehog, to say nothing of a legion of other plants.

* See Sermon on "Popular Literature" by the Rev. Henry White, M.A., Chaplain of the Chapel Royal, Savoy, and of the House of Commons.

But a botanist will at once name a score of little typical facts of leaf, and tendril, and stem, and flower, which mark distinctly what the plant is, and separate it from any other plant. Training has first made him observe accurately, and then invent words to express accurately what he has observed. And so on, through all instances of skilled labour, the excellence common to all trained workers is accuracy. Accurate observation of little things marks the accurate observer. Accurate observation of very little things marks the very accurate observer. The very accurate observer becomes the master of many facts old and new: the master of many facts old and new, each in its place, has all that teaching can do to make him a great man. Training means accuracy. Observation and accuracy are twins. The beginning of all true work is accurate observation, the end and crown of all true work is an accuracy which observes everything, and lets nothing escape, a power of observation animated by a true love for what it undertakes to investigate, and able through love to discover subtler truth than other people. Observation and accuracy comprise all that it is possible for a teacher to do."

M. M. Demogeot and Montucci, the French Commissioners who reported on primary schools in England a few years ago, said: "Le professorat des écoles anglaises nous semble en somme inférieur à celui de nos lycées, non pour le talent et la capacité des hommes, mais par le vice de l'organisation. L'enseignement en Angleterre n'est pas une carrière qui a

son apprentissage, son noviciat, son avancement, ses distinctions, son émeritat. L'absence d'une école normale supérieure réduit le jeune maître à ses tâtonnements personnels."

In 1879 the Senate of the University of Cambridge appointed a Teachers' Training Syndicate, and this body provided that Courses of Lectures on Teaching should be given at the University. Mr. Fitch, one of Her Majesty's Inspectors of Schools, said in his introductory lecture held in 1881: "It has been my lot to see schools of very different ranks and pretensions, from the highest to the lowest; and the one thing which impresses me most is that the schools under untrained persons, who have given no special attention to the theory of their art, are curiously alike. There is nothing more monotonous than ignorance. *It is among those who have received no professional preparation, that one finds the same stupid traditional methods, the same habit of telling scholars to learn instead of teaching them;* the same spectacle of a master sitting enthroned at one end of a room and calling up two or three at a time to say their lessons, whilst the rest, presumably occupied in preparation, are following their own devices. Let us appeal on this point to the experience of other professions. Is it the effect of good professional training in medicine or in law to produce a hurtful uniformity either in opinion or practice? Is it not, on the contrary, true that the most original methods of procedure, the most fruitful new speculations, come precisely from the men who

have best studied the philosophy of their own special subject, and who know best what has been thought and done by other workers in the same field? So in teaching, the freshest and most ingenious methods originate with those men and women who have read and thought most about the *rationale* of their art . . . . . And because in the profession of teaching the ruler or agent comes into closer contact with the person ruled than in any other profession, it becomes specially needful to enquire not only what is the character of the work to be done, but what manner of men and women they should be who undertake to do it."

Such are the verdicts of great and good men who look upon teaching as one of the highest professions, and emphatically declare that it is no work for a mere hireling.

But it is not sufficient to make war against the pride of ignorance which undertakes this task in the struggle for existence. In our days great schools for learning have been opened to rich and poor alike. Prizes, rewards, and scholarships are offered by a liberal Government and by rich donors. An eager competition ensues. In our democratic age there is endless scope for that ignoble ambition which only strives to rise above its position, to be higher than others, to emerge from the humble spheres where "menial work" is done. It is not endless aspiration towards a great ideal, but the desire to rise in the social scale which prompts many of the young women

of our working classes to enter High Schools and Colleges and to earn distinctions there, which, they imagine, entitle them to enter upon the profession of Teacher. No mere intellectual ability or scholarship can compensate for the want of refinement and general culture which are the distinguishing marks of a true gentlewoman, and the higher education of girls ought to be in the hands of gentlewomen only.

Much as it is to be deprecated that the latter should be allowed to undertake a teacher's work without having received a teacher's training, it is equally wrong that responsible positions in High Schools should be given to women who received no education by association, and who are consequently without refinement and general culture, however great their classical lore and mathematical skill may be. The loud untutored voice, the bad accent, the vulgar laugh, the fearful twang, the sad want of good manners and social tact, the colloquial blunders, the narrow range of reading, the defective style, in short everything which mere learning,—no, "*learning*" is not the right word,—which mere studying for a certificate cannot efface, is most unbecoming in one who holds a B.A. or M.A. degree, and who professes to be able to educate the young. What may be quaint and characteristic in a child of the people who remains within her own sphere, becomes a flaw when the latter, urged by ambition, attempts to rise above it, unless the power of genius or the innate power of nature's gentlewoman succeeds in mastering all the difficulties which obstruct her path.

If it were not for the mistake of withholding a good education from their daughters of which so many parents belonging to the middle and upper classes are guilty, the greater majority of women attending Lectures at our Colleges and Universities would in all probability be ladies, and those belonging to the lower classes of society would have a far more difficult standpoint in gaining distinction than they will have, as long as the preparatory education of the former is so deficient, that they cannot matriculate and study successfully. If a larger number of gentlewomen were to enter our Colleges and compete bravely with the students belonging to the lower ranks of the people, the general type of the woman who claims to be a College or University Graduate, would be a nobler one than it is in the present day. One meets with women graduates who bring to one's mind the words of Schiller :

" Mir zittert die Seele,
Seh ich das Eulengeschlecht, das nach dem Lichte sich drängt." *

I said in my first chapter that I am not sure whether in our days we are not drifting further and further away from the road of true progress as regards the Higher Education of women.

Is it true progress that many of those who have gained a Certificate entitling them to undertake teaching, soon cease to be students and even readers ? Is

* " My soul doth tremble, when I see the generation of owls which are fluttering towards the light."

it true progress that many of them possessed of undoubted learning, cease to be womanly and are careless about their dress, careless about their room and their house, and all the little adornments of life which are a source of comfort and happiness to themselves and to others? Is it true progress that, in spite of their honours and distinctions gained at great schools, there are many who cannot write a polite note nor read aloud with the art and expression that becomes a scholar, many who are awkward in social intercourse, and in ordinary conversation? Is it true progress that there is so much discontent amongst the young women of the working classes who, in spite of the advantages of a good education, often neglect and scorn the duties which lie nearest to them, shrink from the work their mothers are doing, and are ever dreaming and scheming how to creep on to a higher social stratum?

Humility ought to be one of the first fruits of true education. "I have learned in whatever state I am therewith to be content"—"Let each esteem other better than himself"—"Go and sit down in the lowest room" are precepts which to all appearance are not recognised, urged, carried out in the race for advancement. When the preliminaries of education are completed, when the young graduate enters upon the duties of active life, "fresh from her books and her laurels," and often without any experience in practical teaching, she covets positions which demand great insight into the highest and most intricate problems of

education, and of human life, a skill and superiority which no mere book learning can give.

"There is nothing new under the sun" said Solomon, and it is not the first time in the history of our nation, that it has been the fashion to be scientific. Lord Macaulay writes: "The revolutionary spirit ceasing to operate in politics, began to exert itself in physics. In the year 1660 the Royal Society was founded. In a few months experimental science became all the mode. All classes were hurried along by the prevailing sentiment. It was almost necessary to the character of a fine gentleman to have something to say about air-pumps and telescopes. Even fine ladies thought it becoming to affect a taste for science. In this, as in every great stir of the human mind, there was, doubtless, something that might well move a smile. It is the universal law that whatever pursuit, whatever doctrine becomes fashionable, shall lose a portion of that dignity which it had possessed while it was confined to a small but earnest minority, and was loved for its own sake alone." *

Our great Schools of Learning and our Schools of Art in London, in the provincial cities of Great Britain, and in the Colonies are doing much to promote the cause of Science and Art; but unless they be on their guard, they may hinder and impair it by making examinations, honours, prizes, rewards and scholarships the watchword of the day. The tendency "to study for purpose and one purpose only, to make a show in

* History of England, Vol. I., p. 319.

examinations" is not only baneful in itself, but may reduce all the varieties of original work, of spontaneous living growth in the realms of knowledge, to a hurtful uniformity in order to render them capable of being judged by the Examiner.

It is a sad fallacy to believe that examinations are always a true test of knowledge, especially if they become a wide spread system and arbiters of merit over a large area of intellectual work. "One University takes an idea of cleverness as its standard. The Examiner is to judge what he considers to be cleverness, and marks by impression. What is cleverness? When that is decided, which it will never be, and the Examiner settles down to his work, by the time he has looked over fifty papers following, his impressions are not infallible, human frailty will have its way sometimes. Another University demands accuracy, and marks by faults, but even the relative value of faults admits of wide difference of opinion. Some Examiners give great credit for showy diction, which others again consider a sign of weakness. Others like logical and concise statements, and so on. In fact the whole domain of examination is a wilderness, with but few landmarks . . . . . If education and training are the true aim of mankind, and power in a man's self the prize of life, then no superstition ever ate into a healthy national organism more fatal than the cult of the Examiner." *

A judicious written examination is but a rough

* Rev. E. Thring. Theory and Practice of Teaching.

test whether knowledge or ignorance is before us, whether there is the merit of work or the neglect of idleness. Dishonest preparations, superficial reading, close study of past examination papers undertaken with a view to find out the idiosyncrasies of examiners, speculations as to the papers which will in all probability be set on such and such a subject, in a word, all the tricks and contrivances by which students try to make an empty show, all that is expressed by the ugly word "*cram*" may mislead the best of examiners. It is wrong to use written examinations too exclusively. The great continental Schools of Learning hold oral examinations as well as written ones, and use other tests to decide whether or not a scholar is worthy to receive a degree. They moreover enjoin that students must attend lectures regularly for the space of three or four years, and no student is permitted to present herself for examinations, unless she has complied with this rule. The Professors are to a certain degree responsible for admitting scholars to the annual examinations, a measure which discourages every attempt at dishonest, hasty, superficial preparation. The curriculum is such, that, with rare exceptions, students cannot attempt to teach and earn a living until their school-life is over. They generally reside in special Colleges under the supervision of eminent Masters and Lady Teachers, and thus the refining and elevating influence of association is brought to bear upon them. The student, who, on entering a Training or University College, can devote all her time and energy to her

studies, has an immense advantage over the poor young teacher who is burning a candle at both ends by undertaking the task of instructing others, whilst she herself pursues studies which entail hard work and much reading. All honour to the heroism which struggles bravely under the banner on which "Excelsior" is written! But let us carefully distinguish between striving to gain knowledge for its own sake and striving for advancement.

It is a grave mistake that any one should be allowed to teach who has not a certificate. Let it be borne in mind however that a professional diploma is no guarantee of some of the most important qualifications of a teacher, of zeal, self-denial, conscientiousness, and the power of imparting knowledge. And do not let us lose sight of the fact that good manners, refinement, general culture are inseparable from the art of teaching. The old Winchester motto was: "*Manners makyth man.*" "The word *manners* like its equivalents in the classical languages included, in its old and true sense, a man's whole bearing, and connected the external with the internal."*

Are there any who call these views narrow-minded, who are prepared to say that lady-like bearing, refined language, a good accent, neatness in apparel and harmony in all our surroundings are of minor signifi-

* Rev. Dr. F. A. Hessey. Prebendary of St. Paul's and Preacher at Gray's Inn.

cance, that they are only trifles? Let them remember that in every art, and above all in the art of education "Trifles make perfection, and perfection is no trifle."*

* Michael Angelo.

VII.

When St. Columban saw the child Luanus ardently devoted to reading, the saint warned him thus: "My boy, many out of undue love of knowledge have made shipwreck of their souls." "My father," replied the boy, "if I learn to know God I shall never offend Him." The saint was charmed by the answer. "Go my son," said the Abbot, "stand firm in that faith, and the true science shall conduct thee on the road to Heaven." *

It would be a problem of surpassing difficulty to define accurately the relative value of home training and an education given in Private Schools, in public High Schools, and in Colleges for girls. The true value of each depends in all cases upon the individual powers which influence a child either at home or in these institutions. It also depends in a great measure upon the child herself, upon her temperament, her character, and her mental powers.

Home training given under the supervision of good wise parents who have the means of securing the help of a superior governess, and of specialists who give lessons in languages, in natural science, in arithmetic, and other branches, offers great advantages. If it were possible to observe in our homes all the necessary rules referring to order, method, and discipline, to secure efficient teaching, and a certain

* Quoted by Dr. F. W. Farrar, in a Commemoration Sermon at King's College.

amount of emulation, without which it is difficult to interest children in their studies, home training would be the ideal plan of bringing up girls. We have however ample proof that, in many instances, it fails in developing the very faculties which, if rightly cultivated, would enable a girl to gain an independence, if sooner or later fortune were to frown upon her; to be faithful in all the duties which are essentially a woman's province; to understand and share her husband's cares and anxieties; to be zealous in good works; to take an active intelligent interest in all the heart-stirring problems of human life.

Home education is too often left to inefficient governesses or to anxious mothers who, in spite of the best intentions, are not able to do the work of a trained teacher. The most important studies, such as grammar, arithmetic, history, geography, are sacrificed to mere accomplishments, or pursued in a desultory superficial way which causes children to dislike their lessons and to fall into listless habits and intellectual torpor.

Unless a mother can day after day devote five or six hours to her children, during which she is free from household cares and social duties, the results of her teaching will invariably be poor and fragmentary. Even the most accomplished teacher giving instruction in a family, has often to contend against great difficulties created by the fact that three, four, or five children of different ages represent as many different stages of learning, and it does not follow that a method, suitable

for one stage of education, is suitable for another. It requires very high principles, and much self-denial to do justice to a group of children of whom the eldest is perhaps sixteen, and the youngest six years old. The demands made in this respect upon the time, the physical strength, and the patience of a resident governess, are most unreasonable, and lead indirectly to serious mistakes in defiance of all the ingenuity of the most skilful and energetic teacher. If we admit this difficulty, we cannot but pity the poor inexperienced governess who holds a situation in a family, and the children who are entrusted to her care.

Unless parents are prepared to secure the help of a superior governess and of several private teachers for their children, and unless they insist upon regular systematic work being done in their schoolroom, home education will in most instances be a miserable failure.

It provokes a smile to see advertisements for "*A Governess who can teach thorough English in all its branches, as well as Arithmetic, French, German, Latin, Music, and Drawing.*" Such advertisements constantly figure in our papers, and there are hundreds of governesses in England who answer them and profess to be able to give instruction in all these subjects. The very style of their written applications often shows what their knowledge is worth, and the want of truthfulness which the profession of so much learning and skill reveals, ought in itself to be a sufficient reason for doubting that children will make satisfactory progress under their care. Nevertheless a

smattering of science and languages, and a little skill in music and drawing and painting goes a long way in many homes, and the scanty salary averaging from forty to eighty pounds per annum is an "acquit de conscience" to parents who do not understand what the work of education in its truest and highest sense implies, and who rest in the belief that they have done all they ought to do, if they place their children under a governess.

Aristocratic prejudices, the indifference of pride and ignorance in regard to true learning, a desire to make retrenchments and to spend as little as possible upon the education of their daughters, a fatal belief that sound and varied knowledge is a superfluous burden to a woman, these and other trivial considerations cause many parents to deprive their girls of all the advantages they would reap in a good school, no matter how poor and indifferent the teaching may be which they provide for them in their own homes.

With respect to aristocratic prejudices and the special dread which the wealthy have of a mixture of classes, Mr. Fitch remarks: "With a truer sense of responsibility on the part of parents and truer notions as to the functions of a school, this difficulty is likely to become less seriously felt. The association of scholars from different ranks of life in classes and lessons, involves no real danger to the manners and habits of a child. On the contrary such association is well calculated to break down foolish prejudice, to furnish the best kind of intellectual stimulus, and to

show the scholar his true place in the world in which he has to play his part. This principle is already widely recognised in regard to boys; but it is for obvious reasons not so readily admitted in its relation to girls, *although it is not less true and sound in their case.* Ere long, I hope it will be admitted even by the most refined of parents that, with reasonable care as to the associations which their daughters form *out* of school, they may not only without risk, but with great advantage, permit them to share all the advantages of good public day schools; and need feel no greater misgiving as to the results of association for school purposes, than they do in respect to the meeting together on Sundays in the same place for public worship."*

It need hardly be stated that this only holds true of schools, be they private schools, high schools, or national schools conducted by gentlemen or gentlewomen who are *trained teachers*, and who have gained experience in social life and in school-work which gives them familiarity with the world and with human affairs, a quick discernment of mere conventional proprieties as contrasted with true goodness,—a deep insight into the causes lying at the bottom of the social prejudices which debar many girls of the so-called better classes from all the advantages of a liberal school-training.

Parents would more readily conquer these prejudices, if they realised the truth that in the higher

* Lectures on Teaching. P. 49.

walks of life, and in the very sanctuary of their homes subtle influences may be brought to bear upon their children which tend to rob them of their innocence and purity of mind, without their being in the least aware of it. Girls are sometimes sent to school whose mothers fondly imagine that they are unspotted from the world; but, before many days are over, the experienced teacher who knows how to weigh little things which give an insight into character, may discover that evil influences have already been at work. It may be that servants or visitors have held unguarded conversations in their presence; it may be that books or papers they ought not to have read, have fallen into their hands, or that the playmates with whom they were allowed to roam about for hours in the fields and gardens, were no longer pure and good. Home life has its own peculiar temptations as well as school life, and there are schools in which infinitely more care and attention is bestowed upon the young than they receive in their own homes.

The wish to be exclusive and to provide at the same time an intellectual stimulus for their daughters, sometimes induces families who live in the same neighbourhood to form a class of pupils taught by a governess who is supposed to instruct them in all the branches of study belonging to an English education, to teach foreign languages and perhaps science, music, and drawing; in a word, all that girls ought to know. By this method parents certainly obtain their wish to have a very select class, and it is astonishing to see

how they sacrifice everything else to it. They quite forget that the instruction given by one teacher only must necessarily be onesided, that in some branches at least it may be very poor and uninteresting, and that, although the pupils who are in the class, may be of nearly the same age, they are sure to be of very different stages of advancement, a circumstance which places the teacher in a most difficult position, and which hinders not only the clever but also the dull children in their work. Parents must bear in mind that if amongst six or seven pupils who form a private class, there be one girl who is not pure minded, she will do infinitely more harm to the others than could possibly befall them in a school amongst a larger number of pupils under better supervision and stricter discipline than that exercised in a small private class. Amongst a few pupils there must arise close intimacy whilst there need be none in a well organised day school.

Parents belonging to the higher ranks of society, where strong class prejudices prevail, are very apt to overlook the fact that respectable and well educated tradespeople who send their daughters to High Schools and Private Day Schools, have a pride and self-respect of their own which their children inherit, and which precludes any wish to become intrusive as regards social intercourse. It is self-evident that in the choice of boarding-schools where a certain intimacy does exist between the pupils, and where close friendships may be formed, social distinctions must be considered.

A system of education for young children which is gaining favour in England and her Colonies is Frœbel's Kindergarten, and indeed this cannot be too highly recommended. There is however one essential danger resulting from it which becomes a stumbling-block to many children who are sent to the Kindergarten too late, or remain in it too long. The Kindergarten was meant for very young children, and none but those who are exceptionally slow and backward, ought to remain in it after the age of six. If they do, they may acquire a pernicious habit of playing at all times. After the age of six play ought not to be permitted in the schoolroom. Work which cannot put too great a strain on one set of muscles nor overtax one mental faculty, easy mechanical work, duly varied with intellectual application, should fill up the few school hours allotted to children who are from six to ten years old, whilst in their play-room or recreation ground they may enjoy every legitimate freedom.

In comparing the advantages offered in public High Schools with those held out in good private schools for girls conducted by duly qualified teachers, every impartial observer who takes an interest in education, must acknowledge that, for many reasons, private schools are to be preferred for the daughters of the middle and upper classes of society.

Let it however be clearly understood that in making this statement, and in comparing the relative merits of private schools and public high schools for

girls, I only refer to those private schools which are in charge of professional trained teachers.

The principal of a good private school can demand references when applications for pupils are made. She has it in her power to declare that personal nicety is to be the first requisite in her pupils, that no rude language, no bad manners, no objectionable conduct can be tolerated within or beyond the precincts of her school. She may decline to receive pupils, she may request that they be removed, if she deems it desirable or necessary.

In a National School and a Public High School such measures can hardly be taken unless grave offence has been given, and this alters entirely the tone of the school. There may be great want of refinement without actual wrong doing, and actual wrong doing alone causes pupils to be dismissed from a public school.

Another disadvantage of High Schools and other public institutions from which none but small public schools* can be exempt, arises from the very large number of pupils who are taught in one class. This prevents the individual powers of the pupils coming into play as actively as they do in the smaller classes of private schools. A good accent and pronunciation, the art of reading, the compositions, translations, and other exercises the pupils write in or out of school, cannot be attended to and corrected with all

* In very small public schools the teaching powers are on the other hand not so good as in large ones.

the care and nicety which the teacher may bestow on the work of a more limited number of pupils. Able earnest teachers will always find their pupils attend to them as long as they address the whole class. But individual teaching is often required, and whilst that is given, inattention is apt to creep in and some pupils will remain unoccupied and become listless and disorderly or sleepy, and "sleep is sleep, whether the pillow be Aeschylus or goose feathers. A teacher can only teach in one hour as many as he can make take part personally in the work."*

No class in which individual teaching is required ought to contain more than twenty-five pupils. Girls whose early training has been more or less neglected, do above all stand in need of individual attention, and how can they receive this in a large class where they compete at a great disadvantage with pupils who have perhaps attended public schools from their early childhood, and who are far superior to them in regular school-work?

This difficulty is increased by the examinations for which nearly all public school-work is done in our days, and by the results of which the skill of the teacher is too often gauged.

The gardener who cultivates flowers with a view to gaining prizes at a show, carefully selects a few promising buds, and lets these absorb all the vigour and luxuriance of the plant, whilst he cuts off the others. In like manner the "show pupils" who are

* Rev. E. Thring. Theory and Practice of Teaching.

destined to pass examinations and gain scholarships and prizes, may receive the main care and attention of the teacher, whilst the others are left in the rear or made to toil on as best they can. "The best school is that which is best accommodated to the greatest variety of characters, and which embraces the greatest number of cases. It cannot be the main object of education to render the splendid more splendid, and to lavish care upon those who would almost thrive without any care at all. A public school does this effectually; but it commonly leaves the idle almost as idle, and the dull almost as dull as it found them. It disdains the tedious cultivation of those middling talents of which only the great mass of human beings are possessed. When a strong desire of improvement exists, it is encouraged, but no pains are taken to inspire it." *

This is one of the greatest evils which the constant examination work in public schools brings with it. And this evil becomes greater still, when girls whose elementary knowledge is poor and scanty, who possess no ground work whereupon they may build, are sent to Lectures at University Colleges. We must carefully distinguish between Teaching and Lecturing. The Teacher has to adapt himself to the personal difficulties of the pupils; it is his duty to help the weak, "and the true test of a system of education is not the number of geniuses produced under it, but what it does for the child of average capacity and

* Sydney Smith.

application."* The Lecturer is justified in taking it for granted that students are prepared to understand and follow him, his work cannot be impeded by the slowness and helplessness, and weakness of a few amongst his audience.

The influence of the most skilful teacher who knows how to interest and delight the young, and who is a master in the art of catechising, must lose much of its power, if a class contains so many pupils, that he ceases to know exactly whether and how far each of them is following him. "The object of putting questions to a child whom we are instructing, may be:—

1. To find out what he knows by way of preparing him for some further instruction.

2. To discover his misconceptions and difficulties.

3. To secure the activity of his mind and his co-operation while you are in the act of teaching him.

4. To test the result and outcome of what you have taught." †

If we weigh this definition in its full bearing, we cannot but see the disadvantages of very large classes.

We must also be mindful of the truth that mere book-learning and mechanical skill may provoke us to say with the poet "knowledge comes but wisdom lingers." If culture is to pass below the surface, and to influence mind and character, the teacher must

* Rev. E. Daniel, M.A., Principal of the National Society's Training College, Battersea.—Hon. Canon of Rochester Cathedral.

† Mr. Fitch. Lectures on Teaching.

come into close contact with every pupil. Principles have to be instilled and habits formed which will continue to exert their good influence in after life. The affections must be guided aright. Enthusiasm, imagination, and earnestness must be awakened and fostered.

"The kind of teaching that is more and more coming up over the land, is sufficiently indicated by the number of Manuals. Manuals, and rules, and technical terms; technical terms, rules, and manuals possess the land · · · · · There is the prescribed packet to be learnt · · · · · · This soon passes into a neglect of those who cannot or will not pigeonhole the daily quota · · · · · So the school failures are turned out, and great authority quoted to support the practice, and all the energy of the place is expended on the strong and active, who will distinguish themselves in the knowledge scramble."*

Studies chiefly pursued with a view to examinations which will procure scholarships, rewards and honours, may render the young "very intelligent, but dry, cold, precise, devoted to detail, and incapable of being carried away one moment by any inspiration of the beautiful or the sublime. They seem to have only the bare intellectual mechanism of the human mind, without the addition of what is to give it life and sentiment. They give one an impression analogous to that of the leafless trees observed in winter, admirable for the distinct exhibition of their branches

* Rev. E. Thring. The Theory and Practice of Teaching.

and minute ramifications so clearly defined on the sky, but destitute of all the green soft luxury of foliage which is requisite to make a perfect tree. And the affections which may exist in such minds, seem to have a bleak abode, somewhat like those bare deserted nests which you have often seen in such trees . . . . . The story goes of an eminent mathematician, he could read through a most animated and splendid epic poem, and on being asked what he thought of it, gravely reply: "What does it prove?"

This is the verdict of John Foster of whom Buxton * said that he uttered one of the finest sayings in the English language,—"Live mightily!"

And how can we expect the young to grow up and "live mightily," if religious instruction be excluded from our public schools and high schools? Is there no possibility of teaching Bible History with its grand lessons, without teaching dogma?

"Where the Holy Scriptures do not bear sway," wrote Martin Luther, "there I would counsel none to send his child; for every institution will degenerate where God's word is not in daily exercise."

However great some of the disadvantages of public schools and high schools may be, *these schools rank far above private schools presided over by untrained inexperienced teachers.* This holds true not only with respect to the actual teaching given in inferior private schools, but with respect to everything

* Charles Buxton. Notes of Thought.

affecting school-life and training. The experienced teachers are generally well versed in physiology, and know that mere arrangement and attention given to details have unlimited power for good or evil. Little things which may materially affect a child's health do not remain unobserved by them, and besides this School Boards and Inspectors are responsible for the sanitary arrangements in public schools. "The injurious effects which the crooked and stooping position of children in schools has upon their health, in particular on the lungs, abdominal viscera, figure, and sight, have excited much attention among physicians . . . . . Among the girls of the higher classes, more than half will be found to have at least a slight curvature of the spine . . . The well known orthopædic surgeon, Eulenburg, states that 90 per cent. of curvatures of the spine, which do not arise from a special disease, are developed during school life. These statements have particularly struck me, as coinciding exactly with the period of short-sightedness, and I have paid the more attention to this relation between spinal curvature and short-sightedness, as they seem to form a circulus vitiosus, in so far as short-sightedness produces curvature, and curvature favours short-sightedness; while evidently the same bad arrangements are at the foundation of both these anomalies." * The works of Barnard, Schreber, Gast, Passavant, Coindet and

* Dr. R. Liebreich. School Life in its Influence on Sight and Figure, p.p. 11, 14, and 16.

Heinemann all reflect upon the necessity that teachers should be sufficiently trained to attend to the rules of hygiene. The excellent work of the Swiss physician Fahrner entitled "The Child and the Desk" is especially recommended to the perusal of parents and teachers.

Isaac Taylor * thus sums up the advantages of private and public schools respectively: "The distinguishing recommendations, then, of private education (intellectual culture only now considered) are, first, that the stress of the process may be made to rest upon the reciprocal affections of the teacher and the taught, instead of its falling upon law, and routine, and mechanism; secondly, that everything, in method and in matter, may be adapted to the individual capacities and tastes of the learner, and the utmost advantage secured for every special talent . . . Thirdly, that it is free to admit every approved practice; and fourthly, that, whereas public education is necessarily a system of hastened development, private education may follow out the contrary principle of retarded development . . . . .

I would not even seem to be unmindful of the many and powerful reasons which may induce parents, even if home education be in their case practicable, yet to send their children, or at least their sons, to school. Such are the superior ability of masters who have devoted their lives to particular branches of instruction, ... the stirring and

* Home Education, p.p. 16–18.

healthful influence of emulation, the means of acquiring common discretion, as well as pliability, on that wider field. . . . . .

But then we must put into the other scale—beside the mere intellectual advantages stated above, those reasons which spring from the fact (hardly to be denied) that home is the place where, if at all, purity of sentiment is to be preserved from contamination, where the domestic feelings may be cherished, and the heart and tastes refined; and where, especially, religious knowledge, religious habits, a genuine conscientiousness, and an unfeigned piety, may best be imparted, conserved, and promoted. These reasons will, with some parents, outweigh every other consideration; and yet such would do well to remember that there is a balance, even in relation to the *moral* welfare of children, and that an extreme anxiety to seclude young persons from all knowledge of and contact with the evil that is abroad, induces often a reaction, worse in its consequences than an early and unreserved acquaintance with the world as it is."

Whatever system of education parents may choose for their daughters, let them beware of one mistake which is very frequently made, and which in many instances proves to be a stumbling-block in their way to progress. I mean the mistake of causing them to underrate the value of what they are doing at school or in their lessons at home. This mistake may be made by unguarded and unjustifiable conversations,—by allowing a child to miss too many lessons for the

sake of pleasure and caprice,—by being too ready to excuse a want of punctuality,—by letting an infringement of rules inseparable from school discipline pass by unobserved,—by showing a want of interest in the work a child does at school or in her preparations for lessons, as well as indifference with respect to school reports and other communications from the teacher.

What children specially need is help to understand the value of what they are learning. They must see that what they have to do is worth the time and pains they bestow on learning to do it. Neither parents nor teachers must stand upon the sic volo, sic jubeo of authority, but help the young to do what is good and right, because it is good and right.

Most children are born into the world with a love of activity and a love of knowledge. They should from their early childhood form religious habits and learn to exercise self-control out of which grow the blessings of patience, perseverance, kindness, courtesy, reverence, humility. They should be taught to refer all things to God, and it may be that, as they advance in years, they will work this truth into their hearts that a thing being difficult or irksome or disagreeable is no reason whatever for not doing it.

So nigh is grandeur to our dust,
  So near is God to man,
When Duty whispers low, *Thou must*,
  The youth replies, *I can.**

* Emerson.

VIII.

"Bestow thy youth so that thou mayst have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. Whilst thou art young, thou wilt think it will never have an end; but behold, the longest day hath his evening, and that thou shalt enjoy it but once, that it never turns again; use it, therefore, as the spring-time which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life."—*Sir Walter Raleigh.*

"Time ne'er forgot His journey, though his steps we numbered not."—*William Habington.*

A PURE single hearted girl has a receptive and plastic mind as long as she is young, and she will naturally love and revere all that is good and great and beautiful. If this power vanishes at the awakening of cold calm reason, showing her the world as it is, not as it ought to be, she is in danger of becoming unamiable, critical, peevish, frivolous; she may even become selfish, harsh, and ill-natured.

This fate threatens the girl who grows up in ignorance and is debarred "from the glorious gains of all the ages" treasured up for mankind in religion, in art and poetry, in the works of science, in the pages of history. This fate threatens the woman whose weary round is full of toil, full of little cares and troubles above which she cannot rise, and in the midst of which she may cease to hold communion with Him

who said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

It threatens the woman who is bound by the gilded fetters of a society in which we cannot help seeing an increase of luxury, vulgar or refined, in which *having* is of far greater importance than *being*, in which restless ambition and vanity seek wealthy marriages, in which conventions and rules revered by our forefathers, are disregarded, in which a tone of conversation, and manners, and a type of fashions are allowed which betoken a hollow sad unreality, and characters tolerated who, a generation ago, would have met with righteous indignation.

The talisman which will lead a woman safely through the labyrinth of life and the turmoil of an increased civilisation, is a religious mind sustained by true culture. Such a mind will raise her above outward circumstances. Instead of drifting on aimlessly, and simply expanding herself in bland enjoyment or pining under a burden of uncongenial work, and being harassed by unlovely companionship, she will find rest for her soul in a loving acceptance of the duties which lie nearest to her, she will do noble deeds of self-sacrifice, and find living springs of joy and hope wherever God's Providence may lead her. Such a character can be formed by true culture. But true culture aims at depth and differs essentially from the scanty, superficial knowledge acquired by many of our girls.

There are parents who shrink from the expense

without which a good education cannot be obtained. Some are apt to believe that they render their daughters a greater service by leaving them a few hundred or a few thousand pounds than by giving them a good education. Let those remember that "it is not good husbandry to make a child's fortune rich and his mind poor." * A very small sum suffices to give girls a good English education. The fees in high class schools do not exceed twenty guineas per annum for day-pupils.

Most of the girls whose education is sacrificed for the sake of an unwise economy, will in after life think with sorrow of this irretrievable mistake, and parents who are guilty of it, deserve the reproach:

> "You bid a hungry child be satisfied
> With a heritage of many cornfields: nay,
> He says he's hungry,—he would rather have
> That little barley-cake you keep from him
> While reckoning up his harvests." †

Others there are who allow their daughters to devote themselves exclusively to household work of every description. Their girls can cook dainty dishes, they know how to ply their needle with the utmost skill, and help to adorn the home of their parents by "bits of pretty triviality, and small feminine ambitions." ‡ Every girl should learn to acquit herself well of the manifold household duties which may fall to a woman's share; she should learn to take

* Locke. On Education † Elizabeth Barrett Browning. Aurora Leigh.
‡ George Eliot. Scenes of Clerical Life.

pleasure in them, and a pride in having every corner of her home well swept and garnished. To our Anglo-Saxon forefathers the domestic hearth was sacred, and every Englishwoman should cherish a bright fireside, whether her home be a humble cottage or a stately mansion. Does not many a strong man leave his little home with a parting injunction similar to that of poor Enoch Arden "Keep a clean hearth and a clear fire for me?" And would not many a man, rich or poor, spend more time in his home and cling more strongly to his home-ties than he does, if order, cleanliness and neatness reigned there, and if loving care made it an abode of peace and comfort?

It is woman's highest and holiest mission :—

"To study household good,
And good works in her husband to promote."*

But this end cannot be attained, if, from her very childhood, all her young powers are claimed for household duties and drudgery which exclude every scheme of mental improvement. It is true, instances of this kind are in our days comparatively rare in Great Britain; but in the Colonies girls are often deprived of a good education, because they are wanted at home. And this, it is painful to add, is in most instances not done by uneducated parents,—no, these are as a rule anxious that their children should have all the educational advantages within their reach. The parents who are guilty of this mistake, are people of

* Milton.

good birth and education, proud people who imagine that *their* daughters will get through life without learning; selfish people who allow them to trifle with the precious years of their childhood, and say "they are wanted at home." They fondly imagine that the home influences under which their daughters grow up, are all they want, and worth more than what they would gain by systematic teaching. What do these influences often amount to? I will answer in the words of one who has done much by her noble works to widen the sphere of employment for women in her own country, to cause parents, and especially parents of the better classes, to do justice to their daughters by giving them a good education, and to awaken sympathy for women who had to conceal their desire for labour and bury their talent in the earth, as was the hereditary custom of the circle in which they lived. Frederika Bremer, in relating Evelina's history in the "Home," says:

"The daughters of the house were taught that all pomp and pleasure of this world was only vanity, that nothing was important and worth striving after but virtue and inward worth; yet for all this, it so happened that their most lively interest and endeavours, and the warmest wishes of the hearts of all, were directed to wealth, rank, and worldly fortune of every kind. The daughters were taught that in all things the will of God must alone direct them; yet in every instance they were guided by the fear of man. They were taught that beauty was nothing and of no-

value; yet they were often made to feel, and that painfully, in the paternal home, that they were not very handsome. They were allowed to cultivate some talents, and acquire some knowledge, but God forbid that they should ever become learned women; on which account they learned nothing thoroughly, though in many instances they pretended to knowledge, without possessing anything of its spirit, its nourishing strength or its pure esteem-inspiring earnestness. But above all things they learned, and this only more and more profoundly the more their years increased, that marriage was the goal of their being; and in consequence (though this was never definitely inculcated in words, but by a secret indescribable influence) to esteem the favour of men as the highest happiness, denying all the time that they thought so."

Do we not even in our days see many instances of this kind in English society? And is such a bringing up, turning as it were on chances only, an education for a free being?

> "The honest earnest man must stand and work;
> The woman also; otherwise she drops
> At once below the dignity of man,
> Accepting serfdom. Free men freely work:
> Whoever fears God, fears to sit at ease." *

Compulsory Education for rich and poor alike would not only secure a good primary and secondary education for numbers of girls who now grow up

* Elizabeth Barrett Browning. Aurora Leigh.

without any systematic teaching. It would be a practical protest against the erroneous views, the whims and fancies owing to which the most important branches of study are often neglected or put aside as an unnecessary part of a woman's training. It would urge a co-ordinate development of the human faculties, and thus a good general foundation of knowledge would be laid enabling pupils to devote themselves sooner or later to special studies for which they show decided talent, to science, languages or art.

A good, clear handwriting,* a thorough knowledge of the English language, a good style, the art of reading, practical skill in arithmetic, a clear insight into history and geography, all useful branches of needlework, in short, acquirements which are of great value in the work of life, are apt to be underrated for the sake of accomplishments, and this mistake is often made in the case of girls who have no decided talent for any special subject.

* It seems quite a fashion now to write a grotesque, illegible hand. In olden times the art of writing received much more attention. We know that Shakespeare wrote a good hand, not only from the extant specimens of his signature, but from the ridicule which, in Hamlet (Act V; Scene II) he throws upon such as affected to write illegibly:

"I once did hold it, as our statists do,
A baseness to write fair, and labour'd much
How to forget that learning; but Sir, now
It did me yeoman's service."

Suetonius says of Augustus:

"He himself chiefly taught his grandchildren reading, writing, swimming, and other rudimentary matters, and he made a special point of their imitating his handwriting."

The elements of music and of drawing should be taught to every girl of the middle and upper classes of society. These studies should be pursued with patience and perseverance on the part of both teacher and pupil to give her latent powers a fair chance of revealing themselves. The time thus spent will not be entirely lost. She may learn to listen to music with keen enjoyment, although she may never give pleasure to others by her own playing. It may even be an advantage to her to be able to read music fluently, and turn over the leaves for a friend, to accompany a song, to play a hymn, or to guide the little hands of a child who is learning the A. B. C. of "that inarticulate unfathomable speech which leads us to the edge of the infinite, and lets us for moments gaze into that." *

The same holds true of drawing. A child who receives instruction in this art, may never produce a correct model or perspective drawing or a pretty sketch; but her observation will be quickened, and she will look upon a tree, a landscape, a range of mountains, a building or any object with a trained eye, and discern beauties and interesting features in it, which may remain unnoticed by a child who never learned drawing. "The eye," said Coleridge, "sees what it brings with it the power of seeing." This power of observation is in itself an invaluable gain.

It is however a grave mistake to let a girl continue to learn music or drawing, if it becomes clear that she has no special talent for either of these arts, and no

* Carlyle.

prospect of excelling in them or deriving pleasure from them. Parents often insist upon their daughters learning music, when the most experienced masters, the most patient and forbearing lady teachers assure them that they will never play well, and it is sad to think of the wasted hours spent by many a girl in practising. There is hardly a school in Great Britain and her Colonies where we do not find instances of this kind, and the very girls who grow up at home without being taught what every child in a primary school is supposed to learn, generally receive instruction in music, though they may have no gift which entitles parents to choose this one special branch for them. Sums of money for which a girl might receive a good English education, are often thrown away for music lessons which profit her nothing.

The same mistake is, though less frequently, made in regard to drawing and painting, and it is rendered worse, when pupils are bent upon doing water-colours or oil-painting before they have attained skill in drawing. "The first degree of proficiency is, in painting, what grammar is in literature,—a general preparation for whatever species of the art the student may afterwards choose for his more particular application. The power of drawing, modelling, and using colours, is very properly called the language of the art." *

Good conscientious masters complain bitterly about the ignorance which prevails on this subject, and

* Sir Joshua Reynolds.

which refuses to follow advice and to take pains. Whilst they have the moral courage to decline teaching pupils who have no talent for drawing, indifferent teachers foster the tendency to hurry over the elementary studies by putting finishing touches to the work of their pupils, and by letting them dabble in colours to their hearts' content. The water-colour paintings, the grotesque or ludicrous decorations on screens, and fans, and terra cotta vases and plates which encumber many a drawing-room, and which are fearful to behold, speak forcibly of wasted time and blind ambition. Like the wax-flowers of old they "leave many points of mind and person vague and problematic,"—they do not even "presuppose delicate fingers and robust patience." * And the girls who do them, are perhaps sadly deficient in useful knowledge.

Far be it from me to disparage any true artistic effort. Nothing can be prettier than the little sketches, the lovely sprays of leaves and flowers, true to nature in her ideal beauty, which are the work of woman's hand. Nothing is more encouraging than to see noble examples of distinguished artistic merit amongst women, and "whatever it be that keeps the finer faculties of the mind awake, wonder alive, and the interest above mere eating and drinking, money-making and money-saving; whatever it be that gives gladness, or sorrow, or hope—this, be it violin, pencil or pen is simply a divine gift of holy influence for the salvation of that being to whom it comes, for the lift-

*George Eliot. Scenes of Clerical Life.

ing of him out of the mire and up on the rock. For it keeps a way open for the entrance of deeper, holier, grander influences, emanating from the same riches of the Godhead." * It is recorded of one of the holiest, purest, and most admirable painters of sacred subjects —Fra Angelico da Fiesole—that he never took his pencil into his hand without breathing forth a prayer.†

If we are anxious that our children should learn to love and revere what is beautiful and sublime in art, we must first teach them to love and revere nature with her myriad beauties in earth and sky; we must let her pure and elevating influence steal unawares upon their hearts.

One meets with girls who have grown up in a social atmosphere so dull and prosaic or so artificial, that they have no eye for the wonders of nature. They bring to one's mind the lines of Wordsworth:

"A primrose on the river's brim,
Or by the cottage door,
A yellow primrose was to him
And it was nothing more."

Another mistake which causes many a girl to waste precious hours, is made when foreign languages are injudiciously taught.

Nearly four centuries ago a monarch in whose realms the sun never set, used to say: "Un homme qui sait quatre langues, vaut quatre hommes."

* George Macdonald. (Robert Falconer.)

† See his life in Vasari I., p. 265. It was a saying of his, "Chi fa cose di Cristo, deve star sempre con Cristo," and "Dal Creatore perfettissimo e bellissimo nasce ogni perfezione e bellezza."

This would not hold true in our time, especially if we give to his words the meaning "Un homme qui *parle* quatre langues, vaut quatre hommes." Who does not know that in every metropolis on the continent of Europe as well as in watering-places and small towns, situated on the great highways for modern travellers, one sees in our days "*English spoken here*,"—"*Hier spricht man Deutsch*" and "*Ici on parle français*" glittering in gilded letters on most shop-windows. Many a traveller visiting the continent, must now and again have been agreeably or disagreeably surprised, when waiters, railway-porters, cabmen, and guides, detecting at once that "Monsieur" or "Madame" or "Mademoiselle" spoke broken French or broken German, showed their officiousness by answering in broken English. In France, Germany, Belgium, Switzerland, and other countries we see every day advertisements in the papers by which waiters, cooks, housemaids, and general servants "*speaking three languages*" offer their services; but very few of them can read or write more than one language, and on the whole their knowledge of words, and of the right use of words is poor and scanty.

Even the French and German spoken in English boarding-schools where "*Parisian*" and "*German (Hanoverian)* masters and governesses instruct the pupils in modern languages, is of no sterling worth, if based upon mere colloquial volubility, which is in many instances as easily lost as it is acquired. The

phraseology of English school-girls who, according to a long established custom, must speak French from morning till night, is on the whole so quaint, that one must be initiated in order to grasp its full meaning. It would be impossible for the poor foreign teacher—perhaps the only person in a large establishment who speaks French or German well,—to correct every mistake the pupils make in conversation. The class teaching alone is hard work for one person. Parents, especially those who do not know foreign languages themselves, are delighted when they hear their sons and daughters chatter French or German; but let a few years pass away, and they will hear them say: "We could speak French at school, but we are quite out of practice now." "Like the younger ladies of Milby" they "have carried their studies so far as to have forgotten a little German." *

In our time languages may easily be cultivated in every country to a degree which does not admit of their being forgotten when school-life is over. The importance of teaching languages conversationally ought not to be undervalued; but there is a vast difference between *speaking* a language and *knowing* a language. We are told that one day the Queen complimented Charles Kingsley on his knowledge of German. He humbly replied: "Your Majesty, I do not yet know the Queen's English."—If Charles the Fifth thought of so high a standard as that of the author of Alton Locke, and Hypatia, and the beautiful Village

* George Eliot. Scenes of Clerical Life.

Sermons, his words "Un homme qui sait quatre langues, vaut quatre hommes" might be true even in this nineteenth century. Such a standard would imply that a linguist must be a philosopher, and that language may be used as a mighty lever for good or evil,—that words being the expression of thought, must react upon thought and hence upon life. A perfect language would be truth itself.

A great teacher writes: "Nothing is more intimately identified with a human being, nay, with a whole nation than its language. It is not only the instrument but the groundwork of thought; it is the real image of its life, it forms its true philosophy. It is at the same time the *result* of social life and the *means* by which that life exists,—it is an indispensable condition of order, of human ties, and consequently of progress,—it is the talisman of our Babel. Is it therefore astonishing, if a universal instinct watches with jealous care over a vocabulary and a grammar which, if altered, would render imminent both the confusion of tongues and the dispersion, not of the tribes, but of the powers of society. To keep watch over a language is to keep watch over society itself." * We may learn much by extremes. Can the truth of these words be better illustrated than by the peculiar phraseology and accent which strike us in uneducated persons, in certain circles of society, and in a whole nation? And are not the beautiful harmony and the almost classical simplicity and power which mark the

* Alexandre Vinet.

language of the refined and intellectual, a kind of freemasonry by which they instinctively recognise one another?

If mothers would only bear in mind how irresistible is the influence of imitation and habit, they would not only endeavour to speak themselves to a child with a clear and well modulated voice, but would also avoid choosing nurses who could give the child an ugly, impure accent or any of those peculiarities of speech which can hardly ever be effaced.* The power and influence which women have over a language by transmitting it from one generation to another by daily, hourly intercourse with children, cannot be overrated. Hence the importance that every girl should learn to speak and read her mother-tongue as well as possible.

We read of the two Gracchi that they were not only nourished at the breast of their mother, but were fed by her speech.† Plutarch in his Life of Marcus Portius Cato Censorius, tells us that Cato himself taught his son to read, ... that he wrote down for him stories of the great deeds and virtues of their forefathers, and in his presence abstained from all unseemly expressions as carefully as if a vestal virgin were by. Crassus the Elder relates: "When I hear my mother-in-law Laelia speak, I fancy that I am listening to the poets Plautus and Naevius. Women do more easily keep up the old language in its purity, because,

*See Palleske. Die Kunst des Vortrags.

†Brutus C. 58 § 211.

moving apart from the great mass of the people, they cling to that which they learned during their childhood. The tone of her voice is so simple, so pure; there is not a trace of affectation, of imitation. Thus, surely, spoke her father, thus spoke her ancestors, precisely, fluently, softly." *

Dante ascribed the first attempts to use the popular language of Italy as a literary language to the quiet influence of women who did not know Latin. A similar influence can be traced in the dramatic works of India which were written in *prâcrit*, the popular language, the language of women, and not in *sanscrit* the language of the court and of the learned. †

And if we were asked where the purest English is spoken, should we not in all probability answer: The purest English is not confined to any province. You hear it when you listen to well educated ladies of gentle birth who had the privilege of growing up in homes where good English was spoken.

Many English parents engage a French or Swiss "bonne" to take care of their little ones, and teach them to lisp in a foreign tongue. When they have learned to speak French during their life in the nursery

* Cicero de oratore III. cap. 12 § 45.

† Emil Palleske. Die Kunst des Vortrags. "The very meaning of the sanscrit words *vowels* and *consonants* implies a rule which holds true in every language. Consonants are called *vyangana, i.e.* "definers," "revealers.' Vowels are called *svâra i.e.* "sounds."

"Take care of the vowels," says the tongue, "and you will speak beautifully."

"Honour the consonants, and you will speak distinctly."

and in the playground, they are often placed under a German teacher who instructs them in the school-room, whilst the parents themselves always speak English with them. They imagine that the children will thus learn three languages without much trouble, and speak these languages with ease and accuracy. The fact that not only in England but in many other countries there are thousands of children who speak three languages, cannot be denied. In England alone there are now more than forty thousand German lady teachers, and perhaps a larger number of French "bonnes" and governesses. Some of these are, no doubt, doing a good work there; but many prove to be mere talkers instead of teachers, and what becomes in these cases of the higher education of children? Is the mere facility with which they speak two or three languages to be acquired at the risk of neglecting their higher training, and is that facility not of a very ephemeral nature unless accuracy and real knowledge of a language be combined with it? And how rare it is to find this! There are families in which the children have been taught to speak three languages from their very infancy; but they seldom know one language well. The idiom of such houses becomes in many cases a strange pot-pourri with dark and hidden meanings to any one but those who, like their inmates, know three or four languages. It furnishes a key to make one understand how in Alsace and Lorraine and other border provinces the beautiful German language gradually became the jargon now spoken

there, how the French patois* and other dialects arose, and how Americanisms† and the fearful Australian twang were within a few centuries, within a few decennials formed by the contact of different nationalities in one colony.

No one can underrate the advantages gained by children who make two languages their own during their early years. They not only possess the power of conversing in a foreign language, a power which can only be gained later on by taking great pains ; but the early habit of thinking in two languages gives them at the same time a facility in adapting themselves to new and strange circumstances, a facility which we can trace in a comparatively high degree among the population of border countries. But all these advantages are, generally speaking, dearly bought. The learning of the mother-tongue alone demands such a mental effort on the part of a little child, that it will always be an exception and a proof of great talent for languages, if the child can learn a second language without injury to itself.

" Quite apart from the overtaxing of the memory which is demanded from the little child, it is a very shallow view, and one which greatly endangers the

* Ménage, Lamonnaye, and others consider that *patois* was originally written *patrois* and derived from the Low Latin *patriensis*. Even now un *patois* and une *patoise* are often used in the South of France for un *compatriot*, une *compatriote*. On the formation of *patois*, see M. Pellissier " La langue française."

† I am fully aware of the fact that some philologists trace the origin of the peculiar American twang to the nasal pronunciation, consciously or unconsciously adopted by the old Puritan Colonists

culture of mind and character, to consider a language as a mere compendium of outward signs and sounds, the correct use of which is alone of importance. If it were so, it would indeed be a matter of indifference which language the child learns in the first instance, which in the second, which in the third, and whether it learns one or several at the same time. But if, on the contrary, language is the first instrument by which the child's mind gradually forms clear and distinct ideas, impressing a definite national type on its inner life, giving to its whole being a distinct colouring, religious and moral as well as æsthetic and social, a colouring penetrating with the language and through it into the mental life of the child, then it can no longer be a matter of indifference whether or not the child should in the first instance be quite at home in one language or whether, in spite of nature's remonstrances, one should force it to become familiar with two. It is evident that in the latter alternative there must be manifold fluctuations in the formation of ideas as well as of feelings, which render the development of character difficult. After a short time when the child has learned to make practical use of the two languages, one of them happily gains the preponderance; the child has not two mother-tongues, but throws the one aside as a burdensome fetter: nature helps herself or tries at least to make up for what has been spoilt by man's wisdom." *

There are three methods by which we may learn a

* Translated from Thedor Waitz. Pädagogik 2 Aufl. S. 257.

foreign language: mere imitation and practice, the study of grammar, and scientific investigation. Each of these methods leads to a special kind of knowledge, and the most perfect mastery of a language can only be gained by a judicious combination of the three.

Grammars and other works on languages used in class-teaching and in preparation for lessons, should be carefully chosen according to the powers and stage of advancement of the pupils. They should be books written by scholars who can claim experience in practical teaching, and who possess great scientific knowledge in languages.* Good aims do not always make good books. Our school literature abounds in Manuals, and Grammars, and Methods for learning foreign languages which would not find a ready sale, if the men and women who give instruction in French

*All interlinear methods, such as De Fiva's Grammaire des Grammaires, the Hamiltonian Methods, etc., etc., are bad, and no good teacher of languages will ever use interlinear exercises, except perhaps for a very short time to teach a pupil how to construe. This method is commonly associated with the name of Locke; but is of great antiquity. Lipsius speaks of an interlinear translation of the Psalter preserved at Liege, dating from soon after the time of Charlemagne. An interesting specimen of a native application of the method will be found in Archbishop Aelfric's Colloquium for teaching Latin to English children. (See Thorpe's Analecta Saxonica). It opens as follows:

We cildru biddath the, eala Lareow, thaet thu taece us sprecan*
D. nos pueri rogamus te, Magister, ut doceas nos loqui
[rihte], fortham ungelaerede we syndon, and gewaemmodlice we
Latialiter recte, quia idiotae sumus et corrupte lo-
sprecath.—Aelfrie died A.D. 1005.
quimur.

Such compilations as Ollendorff's which encourage parrot-like work, ought never to be used as educational books. They are used on the continent by people who are anxious to learn some stock phrases of a foreign language, such as waiters and servants,—and they answer their purpose very well.

and German and other modern languages were all professional teachers and understood their work.

Among the thousands of French and German teachers who earn their bread on British soil, there are many who would not be allowed to teach in their own country. The utter lawlessness which prevails in England and her Colonies with respect to teaching, especially private teaching, causes knights-errant who call themselves "professors," and women who look down upon "menial work" and think they may act as governesses to English children, to cross the Channel or go to the Colonies. French butlers, valets, and ladies' maids, German students, Ritter von Habenichts who failed in their examinations in their own country, still impose on the ignorance of well-meaning parents and uneducated school-mistresses.

In the education of girls belonging to the higher classes of society, all superficial, parrot-like teaching of foreign languages should be regarded with mistrust. Most girls possess the power and ability to learn at least one modern foreign language thoroughly. There are many who have great talent for languages, and it is most desirable that these should have the privilege of learning Latin side by side with English and French. Nothing can be more interesting in teaching languages than etymological exercises of real value which explain the origin, the structure and meaning of English words,—nothing can be more instructive than the study of the logic of language, and the practical illustration of the reflex action of

Latin grammar on the laws and structure of modern languages and especially on English. For this reason the study of Latin is just as important in schools for the higher education of girls as in those for boys. Girls who are specially gifted, and whose school-life may be prolonged till they are eighteen or nineteen years old, or who intend to continue the study of languages after school-life is over, may derive great advantage and pleasure from learning German or Italian. It may cost a girl years of patient, laborious work to master the German language to such a degree that it will become to her the key to German literature; but that key will unlock great treasures worth having.

No lessons in modern languages ought to be confined to translation and reading. The ear and the voice must be cultivated quite as much as the eye. A good teacher knows how to supply exercises varied in their kind and widely varied, by which the learners will make words and idioms their own and learn how to use them. "Half the knowledge with twice the power of applying it, is better than twice the knowledge with half the power of application." * In other terms: "Le *savoir faire* vaut mieux que le savoir." ‡

Pupils who learn foreign languages under the guidance of able, conscientious teachers, will never be satisfied with superficial knowledge, and if they go abroad, they will find no difficulty in acquiring in a very short time that fluency and familiarity with the

* Marcel. Study of Languages.
‡ Beaumarchais

foreign idiom which can only be gained by daily intercourse with foreigners.* They will at all events be able to cultivate a literary taste and a love of reading. The very process of reading, translating, and analysing the works of a foreign author line by line will give them true literary insight and enjoyment, and in a little while the pupils who study thus, will feel an increased admiration for the noblest and truest works of art in literature, and an increased dislike for all that is poor and weak, frivolous and sensational.

True education aims at depth, and it is infinitely better that a girl should receive a sound English education than attempt to learn many things for which she has no talent, and in which she can never excel. Her goodness, single-heartedness, humility, and trust may teach the restless, the ambitious, and the learned to look beyond what is fleeting to what is eternal. To such a one we may say:

Good

"Be good, sweet maid, and let who can be clever;
Do lovely things, not dream them all day long;
And so make Life, Death, and that vast For Ever
One grand sweet song." †

* Many English girls who are sent to schools in Germany, France or Switzerland, come home again without having made real progress. There are now so many English and American girls in continental schools, that they almost invariably yield to the temptation of speaking English during the greater part of the day.. Another difficulty which stands in their way, is the fact that many go abroad without having had educational advantages in their own country. They do not know English thoroughly,—they possess hardly any theoretical knowledge of the most essential branches of study, and consequently they are left to "*pick up*" as much as they can, and this amounts to very little.

† Charles Kingsley (see His Life.)

Let talented girls remember that "To whomsoever much is given, of him shall much be required." * And let all who watch over the education of the young, bear in mind that "True knowledge is not the computation of facts, but the creation of principles; not the burdening of the memory, but the strengthening of the mind; not the harness of the warrior, but the skill and sinew which makes him master of his weapons; not mere learning, which may be the possession of the pedant, but the power of assimilating that learning into the working materials of the mind and heart." †

* St. Luke xii, 48.

† Rev. George Croly L.L.D. in an "Essay upon Culture."

IX.

"The Greeks said grandly in their tragic phrase,
"Let no one be called happy till his death."
To which I add,—Let no one till his death
Be called unhappy. Measure not the work
Until the day's out and the labour done;
Then bring your gauges. If the day's work's scant,
Why, call it scant; affect no compromise;
And, in that we have nobly striven at least,
Deal with us nobly, women though we be,
And honour us with truth, if not with praise."—
E. B. Browning. (Aurora Leigh.)

THOSE who warn parents against depriving their daughters of a good education, often meet with a very forbidding answer, such as: "Oh! *my* daughters will never have to earn their living."—"All I care for is that my girls should be nice; I do not want them to know a great deal."—"Three or four years at school are quite sufficient for a girl,"—or "Remember, my daughter is not destined to be a teacher."

It has been truly said: "The veil which covers the face of futurity, is woven by the hand of mercy."* But is not that veil uplifted when we see the misery following upon sin or the blessedness which is the reward of the righteous? God's ways are not our ways, and in our dark and sorrowful hours the truth

* Bulwer Lytton.

that "all things work together for good to them that love God," * would not work its way into our hearts, if it were not for the Faith which removes mountains. Many a bitter trial is sent to us which calls forth an anxious "Why?"—We strive to pierce the darkness which surrounds us,—we try to measure the things which we know not by the things which we know,—but "Faith, and Faith alone, gives us the very thing which Archimedes wanted, the standing-place out of the world, and above the world, whence the world is to be moved." §

The veil which hides the future from us, is however uplifted at every step we take in life, and we see clearly what sufferings the sin of improvidence may bring upon us or upon our children.

> "There is a history in all men's lives,
> Figuring the nature of the times deceased;
> The which observed, a man may prophesy,
> With a near aim, of the main chance of things
> As yet not come to life." ‖

The lessons of nature, of human life, and of Holy Scripture all point to that sin. Our Saviour emphatically denounces it in the parable of the Ten Virgins.

We see it when people live beyond their income or spend every farthing of it, regardless of what may befall their children, if it were suddenly to fail them. We see it when people are slothful in business, when they trifle with their time, when they waste their health

* Romans viii, 28. § Julius Hare. Victory of Faith.
‖ Shakespear

and strength. We cannot help seeing it wherever men cease to watch and pray. We see it under its most cruel aspect when parents neglect their children. It stands written: "Train up a child in the way he should go: and when he is old, he will not depart from it." * "The rod and reproof give wisdom; but a child *left to himself* bringeth his mother to shame." † "Whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh." ‡

He who says: "Suffer the little children to come unto me," surely wishes them to inherit all that we owe to the Gospel, all that we owe to Christ-like men who have purified, taught, and elevated society, who have shown us how to overcome evil by good, who "filled with the spirit of God, in wisdom and in understanding and in knowledge, and in all manner of workmanship" § have left us noble books, great histories, sublime works of art and science. "Knowledge is like the mystic ladder in the Patriarch's dream, and great authors who have held the chain of science and philosophy, of poesy and erudition, are the angels ascending and descending the sacred scale, and

* Prov. xxii, 6. † Prov. xxix, 15. ‡ St. Matthew xviii, 5 to 8.
§ Exodus xxxi, 3.

maintaining, as it were, the communication between man and Heaven." *

Fathers and mothers, you who scorn the idea that your daughters may ever have to earn their bread, remember that "Man proposes, and God disposes,"—and that, if it pleases Him to give them the discipline of poverty in the School of Life, all your wise plans by which you hoped to secure their future, will come to nought. Remember that by withholding a good education from your girls, you may give them "an occasion of stumbling," and bring upon them a chastisement which they might have been spared.

You who say: "All I care for is *that my girls should be nice*,† I do not want them to know a great deal," bear in mind that pretty manners, and a few accomplishments, and a great many nice things may prove to be of terrible littleness in the hour of trial and temptation, on the day when stern duties have to be fufillled which demand a clear mind, an unselfish heart, an indomitable will, and perhaps that practical knowledge which you seem to despise.

* Lord Beaconsfield. Address before the Manchester Athenæum.

† Strange to say some philologists derive the word *nice* from the Latin *nescium*, acc. of *nescius*, ignorant.—L. *ne*, not; *scire*, to know.—Old French *nice*, lazy, simple; orig. *ignorant*—Sax. *hnesc*, *nesc*.—Middle English *nice*, having the same meaning. (See, Skeat. Etymological Dictionary of the English Language.— Chambers's Dictionary, Ogilvie's Dictionary.)— In Chaucer, C.T. 5508, 6520 we find "wise and nothing *nice*," wise and not simple at all. So also in P. Plowman, B. xvi, 33 "For he was *nyce*, and knowthe no wisdom."—The remarkable changes in the sense may have been due to confusion with the English *nesh*, which sometimes meant delicate" as well as "soft."—"Que de psychologie, que d'histoire, que de lumière dans le récit des aventures d'un mot!" Alexandre Vinet.

And you who let your daughters grow up at home under inferior teaching, who declare that "three or four years at school are quite sufficient for a girl," and who act according to your words, let me tell you that you do not know what you are doing. You say: "My daughter is not destined to be a teacher." Better, no doubt, for the world that it should be so! But do you know what the future of your child may be? "No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subsequent age of humanity. No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disc of non-existence, to which he can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt—everywhere he will have companions who will be better or worse for his influence. It is an old saying, and one of fearful and fathomless import that we are forming characters for eternity. Forming characters! Whose? Our own or others? Both—and in that momentous fact lies the peril and responsibility of our existence." *

Look around in this world. Can we not distinctly trace the cause of many a family misfortune to the influence of a woman? Are we not, on the other hand, bound to acknowledge that the peace and

* Elihu Burritt.

happiness of many a home are based upon the quiet, patient, persevering, joyful work, upon the ennobling, loving influence of a wife and mother? Do not both good and evil influences spread far beyond the narrow limits of a home? Do not such powers react upon the tone of society?

The darkness of ignorance and of sin hangs like a cloud over many a scene in this world that might be beautiful and fair. Oh, the power of evil that may spring from a love of outward show, a love of dress, of pleasure, of ignoble indulgence in the follies of a worldly society! "Though each soul be curtained off from every other by a veil of flesh, yet trifles tell us more of the mysteries within than we are apt to suspect. A shadow of impurity, vulgarity, insolence, ostentation, may gather within the circle of a bonnet. The tiny and towering heel of a boot may be an adverse witness. The cut and colour of the hair may tell too fatally that the blighting finger of the world has been laid upon a young spirit." * Thus spoke an eminent English divine not long ago from a metropolitan pulpit. And a gifted French writer who seems to have made it his task to describe the "epics of life's little misunderstandings," the sad dramas of its every-day sorrows, the subtle, complicated causes which may undermine human happiness, says in a melancholy story of Parisian life "La faiblesse du monde moderne vient de la place qu'y prennent la

* The Bishop of Derry,—Sermon on Genesis ix, 23; and St. Luke i, 46, 47.

femme et l' enfant. Ignorance et chiffons, caprice et légèreté." *

Such views are not based upon phantoms conjured up by moralists who take life sadly. They are not platitudes, truisms, "grand-sire phrases." Truth is so true, that countless evils and miseries to which we cannot shut our eyes, speak of a wilful transgression of one of the plain laws by which human life is ruled, the law "Train up a child in the way he should go." Truth is so true, that a poor semblance of culture, and knowledge which does not pass below the surface, bears but the old fruit it bore in Eden. "The tree of knowledge never becomes the tree of life." †

Fathers and mothers, you who, humanly speaking, strive to secure the future of your daughters by striving to shelter them from want, and you also who have no silver and gold to leave to them, do you realise that by giving them a good education in the true sense of the word, you may secure their happiness? Secure their happiness? Yes, that happiness from within of which it has been said that "happiness and virtue are the same."

True education will teach your girls to be content in the humblest sphere, and to show humility in the highest. It will teach them to act with moral thoughtfulness in the sanctuary of home, and amid the excitements of society, and to be faithful in the duty of the hour whatever self-denial and patience that duty may demand. It will teach them that amongst

* Alphonse Daudet. Numa Roumestan. † Rev. J. Ker.

the incalculable blessings of work, one of the foremost is that it may convert what human shortsightedness deems to be an evil, into equivalent good, and earthly sorrow into pure joy.

True education will teach a woman to be strong and brave in the midst of trials and sufferings caused by narrow-minded prejudices. It will prompt her to renounce a life of ease and comfort for the sake of a clearly marked duty or a great talent and power, for which she feels responsible to the Giver of every good and perfect gift. It will give a woman of genius the courage to say:

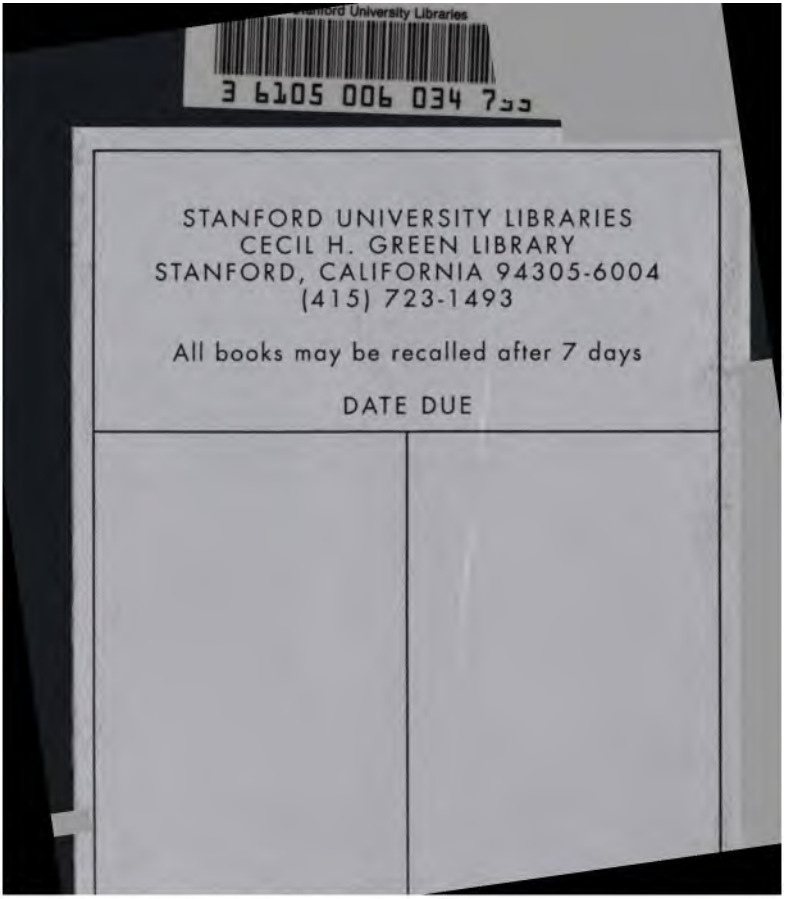
"I will not bate
One artist-dream, on straw or down, my lord,
Nor pinch my liberal soul, though I be poor,
Nor cease to love high, though I live thus low."*

And if she have the courage to labour in the spirit of moral self-dedication not only with the eye and the hand, but with the mind, the soul and the heart, she may become a free and happy woman, and work for the glory of God and the welfare of mankind.

No picture of human culture can equal that given to us by our Saviour in the Sermon on the Mount. If we seek to follow this ideal of culture in the education of the young, if we endeavour to realise it in our own lives, we may rest assured that we shall not work in vain.

"Though we fail indeed,
You...I...a score of such weak workers,...He
Fails never. If He cannot work by us,
He will work over us." *

* Elizabeth Barrett Browning. "Aurora Leigh."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